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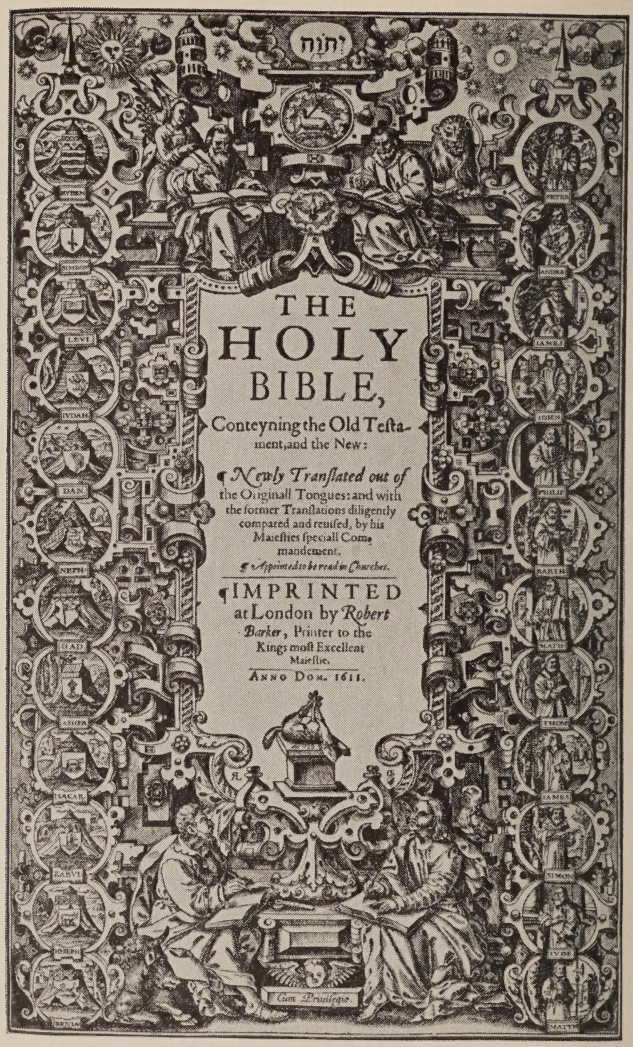
BIBLICAL LITERATURE AND ITS BACKGROUNDS



TITLE-PAGE OF KING JAMES' VERSION OF THE BIBLE (1611)

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BIBLICAL LITERATURE AND ITS Backgrounds

By

JOHN ROBERTSON MACARTHUR

Being a Gathering together from Far and Near of Divers and Sundry Facts and Opinions which may Enable those Familiar with that Masterpiece of the English Language, the King James Bible, to read it more Understandingly and with a Greater Appreciation of its Literary Felicities and Perfections.

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PREFACE

This book is the outcome of a course offered for a number of years at the Summer School of the University of Colorado. The plan of the work was suggested by Dr. G. F. Reynolds' "English Literature in Fact and Story," a volume which has rendered conspicuous service to the student of English. It seemed that something of the same kind might be done for the Jacobean classic.

To make acknowledgment of all the sources which have been drawn upon would be an impossibility for they are legion and in many cases have been forgotten. There will be found, however, in an appendix a list of easily obtainable books forming a small library for those who wish to go further into the fascinating subject of the Bible as literature. To the inquiry why these books have been selected and not others which are just as good, the only answer is that the author himself found them helpful and is passing them along. If this introductory manual serves to stimulate any considerable number of persons to greater reading of the Bible and to accompany such reading by study of the works mentioned on this list, it will have fulfilled its mission.

Questions may also arise concerning the interpretations of certain passages and books. Here, again, are offered views which seem tenable but are not necessarily final. It has been thought wiser not to confuse the beginner by present-

ing too many theories. It must be remembered that we are not writing for the Biblical specialist.

Into the tangled jungle of Biblical scholarship this volume goes only so far as is absolutely necessary for the intelligent appreciation of the literature. Such scholarship is, of course, of the highest importance; but there is no field in which there are greater diversities of opinion, dictated often by different religious standpoints. It is impossible, however, to treat any literature without some reference to its subject matter. One could not, for example, achieve much in the study of Plato without some discussion of his philosophy. The author's point of view is that of a liberal orthodox. Where it has been necessary to introduce religious material, he has endeavored to do so objectively.

Students both of the Bible and of literature owe a debt of gratitude to the late Richard Green Moulton whose "Modern Reader's Bible" revealed a new world. It is amusing now to remember that his theories at the time of their appearance caused grave misgivings among numbers of the godly. To subordinate the sacrosanct "Chapters and Verses," to give a letter the form of a letter or a story that of a story seemed fraught with grave peril. Many of Moulton's theories are no longer tenable; but in their day they were stimulating, even epoch-making. It is to be regretted that for his text he did not employ the Authorized Version; for after all that edition is the great masterpiece of English prose. Its mistranslations, no doubt, are numerous. Philology, history, archaeology and kindred sciences have made immense advances since the days of the dour James; but in many cases it is just these incorrect renderings

which have passed into our current speech and thought.

The quotations selected fall into three classes. First, there are those which have become household words and form an integral part of our idiom. Then, there are many which have significance in the history of religious thought, if not in history itself. Finally, there are others less well known but worthy to become so.

Different treatments and approaches have been designedly given to the books. To use one formula for all might become tiresome. For some of the prophets a fairly detailed analysis has been provided as these are more likely to present difficulty to the beginner.

The author wishes to express deep thanks to his old friend, Dr. G. F. Reynolds, head of the department of English Literature at the University of Colorado, not only, as already stated, for the idea of this volume but also for the repeated invitations seconded by and extended through Dean Milo G. Derham to join the faculty of the Summer School of that institution, where this work has been largely done. Dean Derham is to be congratulated upon the inspiring atmosphere and encouragement to serious study which he has created during the summer session at Boulder. I am indebted also to Mr. Vernon Redding of Denver for pen and ink drawings. The Huntington Library of San Marino, California, the Oriental Institute of the University of Chicago, the American Sunday-School Union, and the Semitic Museum of Harvard University have been most kind not only in putting at my disposal valuable illustrative material but in giving helpful suggestions.

John R. Macarthur.

California Institute of Technology.

INTRODUCTION

"Our academic traditions have long recognized in the classical literature a sufficient instrument of culture. But when the content of the Bible is allowed to appear in its full literary form, Hebraic classics will be recognized as not inferior to Hellenic. If the inimitable freshness of primitive life is preserved in Homer, it is not less preserved in the epic stories of the Old Testament; while the still more intangible simplicity of the idyl is found perfect in Ruth and Tobit, and far more attractive than the artificiality of Theocritus. The orations of Deuteronomy are as noble models as the orations of Cicero. Read by the side of the poetry of the Psalms, the lyrics of Pindar seem almost provincial. . . . And in the inner circle of the world's masterpieces, in which all kinds of literary influences meet, the Bible has placed Job, the Isaiahan Rhapsody, the Apocalypse, unsurpassed and unsurpassable. . . . Biblical culture then claims recognition as well as Classical culture. Within the covers of this volume, if it be adequately used, is the material of a liberal education."—Richard Green Moulton: *Modern Reader's Bible.*

Why should the well-educated English-speaking person be familiar with the Bible? Why should the student of literature and above all the student of English and American literature be well-versed in Holy Writ? The above quotation from Moulton gives most clearly the first answer to these questions.

In the second place, whether we like it or not, the civilization in which we find ourselves has been profoundly affected by the ideas and ideals set forth in this collection of writings. No analysis, historical, sociological, or psychological, of the Western mind, whether medieval or modern, can disregard the influence of the Bible. No student in any

one of these fields, any more than in the general or special fields of literature, can afford to be ignorant of its contents. Without this familiarity, he is lacking in one of the fundamentals of a liberal education.

Thirdly, when we consider the far-reaching influence of the King James' translation of the Bible upon the language and literatures of the English-speaking peoples, we can see how essential it is for the cultured American as well as Britisher to have an adequate acquaintance with its contents.

The foregoing has been said entirely apart from any religious considerations. These enter not at all into the purpose of this volume except in so far as an understanding of a writer's works is inseparable from an understanding of himself and his philosophy of life. Thomas Huxley, who certainly was not suspected of partiality towards the organized religion of his day, nevertheless wrote the following:

"Consider this great historical fact, that for three centuries, this book has been woven into all that is noblest and best in English history; consider that it has become the national epic of Great Britain, and that it is familiar to noble and simple, from John O'Groat's to Land's End, as Tasso and Dante once were to the Italians; consider that it is written in the noblest and purest English, and that it abounds in exquisite beauties of literary form, and, finally, that it forbids the veriest hind, who never left his native village, to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations of the world."

And what Huxley said of the Englishman has been and is still in large measure true of the real American. The

founders of the United States had what would seem to us scanty libraries; but first and foremost among their books was the Authorized Version of the Bible. Puritan, Cavalier, Quaker, no matter what the interpretation of the book, it was the same language with its charm of word, phrase, and cadence that each knew and made his own.

These three considerations, then: the value of the Biblical writings in themselves as literature, their fundamental character as one of the factors of occidental civilization, and the all-pervading influence of the King James' Version upon the English-speaking peoples should dispose the intelligent person to become familiar with the book.

The study of this manual should be accompanied by the constant reading of the entire Authorized Version. For any given portion of it the historical situation and geographical background should first be mastered. Then should come consideration of the subject matter, philosophy, classification, together with study of lesser points such as peculiarities of construction, parallelism, epic repetition, use of connectives, epithets, figures with their sources, characterization, in short, all those things which the student of literature is accustomed to look for in the works of Homer, Dante, or Shakspere. Above all, there should be much reading aloud so that the ear may become familiar with the melody and rhythm of the prose-poetry. It should always be remembered that like all primitive literature that of the Bible was intended primarily not to be read but to be heard. Without such reading it is impossible to obtain the full measure of sheer enjoyment that comes from the highest appreciation of its artistry.

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THE LAND, THE PEOPLE, AND THE BOOK

THE LAND

In the study of a people's history or of its literature, which is really its inner history, the first essential background is the land in which these originated. It is the board on which the game has been played, the scenery of the drama. Without it much will be obscure, much may be misunderstood.

If you look at a map including Western Asia and Northern Africa and take an irregular four-sided figure, the corners of which are Cairo, Mount Ararat, Muscat, and Aden, you will find within that area a number of places supremely significant in the history of religion. By the Nile, Ra, Isis, and Osiris were worshipped; on its banks the idealistic Ikhnaton promulgated monotheism. The northern line of the rhomboid passes through Antioch where the disciples were first called Christians. In the shadow of Mount Ararat, on the shores of Lake Urmiah, Zoroaster was born and began his work. Mesopotamia worshipped a long series of deities, from Enlil of Sumer to Ishtar and Marduk of Assyria. Palestine and Syria have a host of holy places revered by three great world religions—let us mention only Damascus, Nazareth, Carmel, Jerusalem, Bethlehem, Sinai. Far to the south are Mecca and Medina where the faithful still pilgrimage to do honor to Allah and his Prophet.

The greater part of this quadrilateral is desert, much of

it of the barrenest order; but in semi-circular fashion around the top lies what historians call the Fertile Crescent. From a point to the north of the head of the Persian Gulf runs a range of mountains westward, skirting Mesopotamia, turning southward into Syria and Palestine, and ending in the peninsula of Sinai almost within sight of the mouth of the Nile. The snows and rains from these heights water the slopes with the lands at their feet and feed two great rivers which for ages have made possible the existence of countless millions of people.

Let us imagine ourselves passengers in one of the aeroplanes which daily traverse this district and let us trace the trail blazed by the founders of the religions which have most influenced occidental civilization. Our plane, we shall say, has come from Teheran in Persia by way of Bushire, the busy port on the Persian gulf. Following for a time in a northwesterly direction the north shore of that body of water, we strike inland over ancient Elam till we come to Shusan, the Biblical Susa, the setting for much of the books of Nehemiah, Esther, and Daniel. Flying low, we see a small village of flat-roofed houses, dominated by a steepled structure, said to be Daniel's tomb. The countryside is checkered with a network of irrigation ditches. Far off to the north gleam the snow caps of Zagros, the mountains of the East.

We turn south along the Karun river with its high crumbling banks, but leave it before it enters the Persian gulf in order that we may gain Basra, near the junction of the Euphrates and Tigris. This is one of the hottest places on earth. The district is alluvial and is lined with streams running into malarial swamps, on whose shores

we can see the frail reed huts of the poorer inhabitants.

Now our Biblical geography begins in earnest. Flying up the winding palm-fringed Euphrates for a few miles, we discern on the level blistering plain a great mound of earth. As we pass over it, we see revealed the narrow streets and closely-built houses of the city of Ur from

EL-MUKAIYAR, SHOWING A ZIGGURAT

El-Mukaiyar is the modern name of Ur of the Chaldees. A ziggurat is a brick tower with set-backs.

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which Abraham set forth on his epoch-making journey nearly four thousand years ago. Recent archaeological discoveries rank this site as one of the most ancient in the world and are unearthing amazing and fascinating records of the Sumerians. On we go, leaving to our right mounds

on the lower Tigris where the mysterious Sabeans still practise religious rites dating back to the times of the Magi and where they still do artistic work in silver as it was done of old in Lagash, to which remote spot the eagle on our American dollar is thought to trace his ancestry. Away to the south stretches the boundless restless sand over which here and there twisters whirl lazily. Once in a long while, a group of slender palms marks the presence of a life-giving spring. To the southwest, the heat waves produce the dancing blue waves of a mirage. One must have experienced the desert to comprehend its desolation, its fascination, its fearsomeness, its power.

And now on our left we see heaps of brown dirt marking the site of Babylon inside of which have been brought to light the sacred way of Ishtar and of Marduk. Memories of a mighty train throng thick: Hammurabi, Sargon, Nebuchadnezzar; Ezekiel and the second Isaiah; Alexander the Great—personages in marked contrast to the line of women we see below us drawing water in heavy pigskins strapped to their heads. Along the river are the automatic water-wheels, large earthen jugs fastened to big brush paddles which are raised by the current. The whirr of our plane drowns their unearthly creaks and groans. The insignificance of the famous Euphrates surprises us, perhaps because the waters of the "Great River" have been diverted so many times for irrigation in the upper valley that little is left for Babylon. And how flat the land is and how flat the sky-line.

We leave the chocolate-brown stream to speed northward over a glaring sun-baked plain to Bagdad. On our way we catch a glimpse of the impressive arch and ruins

of the palace of Ctesiphon, once the capital of the Sassanian monarchs of New Persia. This arch is said to be the oldest masonry vault in Asia. Now we can see the city of the Caliph Haroun al Raschid. With its narrow tortuous alleys, unfinished streets, flat roofs, and mixture of the occident and orient, it is far from what our childish imaginations pictured when we read the "Arabian Nights." Still, here and there is a flash of color from an iridescent mosaic gateway, and the eye is drawn to the golden domes and minarets of the Mosque of Kazemain. To the traditional Tower of Babel, alas, is fastened an aerial. Over and around all shines a brilliant sapphire sky.

Our flight continues to the northwest, following the course of the more impressive Tigris. Samarra with golden-domed mosque and ziggurat passes by; also the "tells" or mounds, marking the site of Assur. We reach Mosul, a noisy, dirty, unimpressive, flat-roofed city, squatting on the west bank of the river. On the muddy water boatmen whirl and bump in ancient circular rudderless "kufas" made of pitched basketwork. The minaret of the Great Mosque leans over as it is said to have done ever since Mohammed passed by.

A pontoon bridge connects Mosul with the east bank where we find all that is left of proud Nineveh, the downfall of which was fiercely celebrated by Nahum. A village on the outskirts contains the reputed tomb of Jonah, a fortresslike structure above the flat top of which rises a minaret. If we were to travel farther north towards the Kurdistan mountains seen in the distance, we should pass Elkosh, one of the three traditional birthplaces of Nahum; or we might go east to Arbela, seat of the goddess Ishtar,

where Alexander gave the death-blow to Persia. But we skim west over more level plain with sparse high grass affording pasture to the horses, camels, and sheep of the nomadic Arabs whose long black camel-hair tents are to be seen here and there, as are numerous mounds. Off to the southeast, ebony spots mark the bubbling pitch springs of Hit. Reaching Haran, we think of Abraham, Rebecca, Jacob, Rachel and Leah, then change our course southwest as the patriarchs did to Syria, the name a contraction of the older Assyria. As we cross the Euphrates, now worthy of its title, not far from Carchemish, where Egypt's defeat by Chaldea inspired one of Jeremiah's most powerful poems, we see a train of camels with overstuffed saddlebags fording the stream. The chalk cliffs on the banks vibrate with heat. Away to the north loom the Taurus mountains through which the Euphrates has come on its long journey from the Caucasus. Over there was the land of the Hittites. Underneath us pass brown plains sliding down into the valley, level uplands, grassy bottom lands, hillocks, fields of red poppies, villages of windowless beehive-shaped mud houses, flocks of well-fed sheep, tracts of dusty soil, highly productive when irrigated.

Our plane enters Syria at Aleppo, City of the Dappled Cow. Seated on a high plateau and surrounded by gardens, it has at its center an ancient citadel used by the French as a fort. We leave it all dwindling behind, then steering southwest towards the Lebanon range fly between it and the range opposite, known as Anti-Lebanon or "Lebanon toward the sunrising." Of the latter the principal feature is the three-peaked Hermon, the traditional Mount of the Transfiguration, whose snows form the main source of the

Jordan. Here we find magnificent scenery. The hillsides are terraced half way up with vines and mulberry trees, then covered up to the snow with junipers and stunted shrubs. There are deep intersecting gorges. Much of the soil is a restful red. Of the famous fragrant cedars only one or two groves remain. Here and there are traces of Greek temples and Roman bridges. With the best visibility, at ten thousand feet, one can see the island of Cyprus far to the west. Over the peak of Hermon we get a glimpse of a lovely valley watered by the limpid Abana with which Naaman contrasted so unfavorably the muddy Jordan. It renders possible the wonderful fertility of Damascus. A quaint, red-roofed, sub-tropical city this is, nestling in a cove shaded by palms and oleanders. Running through it is one of the world's oldest highways, from the Euphrates to the Nile.

And now to the east our attention is arrested by a most remarkable geological fault, the cleft which beginning in upper Syria contains the Sea of Galilee, the Jordan, the Dead Sea—this last 1290 feet below sea-level—and continues south to the Gulf of Akabah on the Red Sea. From a moderate height one grasps the whole plan of this tiny but immensely significant portion of the world. To the extreme west is the Mediterranean whose mighty waters rush upon a straight harborless coast edged by a ribbon of white sand. Back of this extends the Maritime Plain sloping gradually up to the Central Range which on its eastern side descends sharply to the great gash of the Jordan. Once more there is an ascent to an Eastern Range which finally falls off to the Great Arabian Desert. All the hills are furrowed by the "wadis" or arroyos, the torrent beds of which

carry off the abundant waters of the former and the latter rains. High up above the Jordan the traveler can see these six lines distinctly marked. True it is that the Central Range is not continuous. Thrice it sinks into plains or lower hills such as Esdraelon, the Shephelah, or the Negeb; but the general outline may be distinguished.

AN AIR VIEW OF THE JORDAN RIVER

The picture shows the present and earlier beds of the river, with a desert ravine entering from the left.

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Rising once more, we trace far off the sea-coast, with Sidon in its olive groves, Tyre, and out-jutting Acre, last stand of the Crusaders. We pass over Dan, called in these days, Banias, the gateway from the north into Palestine, where the upper Jordan valley runs up into the Lebanons.

"From Dan to Beersheba" meant, therefore, the length of the country.

Below us now is Galilee, with the papyrus-girt swampy waters of Merom to the left. On the horizon to the right a range gradually ascending from the plain of Acre terminates in the bold headland of Carmel, evergreen and junglelike, where Elijah overcame the prophets of Baal. On the southeastern slopes of this famous mountain our eyes travel down terraced vineyards to the plain of Sharon and thence on to Philistia. Flowing to the Mediterranean between Carmel and the mountains of Galilee is the river Kishon, the waters of Megiddo, whose stream swollen by the winter rains swept away Sisera and his host. We have been flying over a lofty plateau with few traces of human habitation, but showing here and there signs of fairly recent volcanic action, extinct craters, ridges of basalt, pillars of salt, pits, hot sulphur springs. To the east gleams the Sea of Galilee, Tiberias, Gennesaret—it has at least three names—sparkling blue, harp-shaped, in size about eight by thirteen miles. A precipitous road drops from the hill to the ruins of the baths of Tiberius on its western shore. A stray, odd-shaped fishing boat drifts on the water. One is impressed by the loneliness of the scene. The eastern coast looks barren and drear. Gone are Capernaum, Chorazin, Bethsaida, buried under "tells." Far to the north, with an altitude of about 9000 feet, snow-capped Hermon guards the scene.

The character of the country changes. Water from the Lebanons makes a fertile land, a land of wheat and barley, and vine and fig trees and pomegranates, a land of olive-trees and honey. Luxuriant oak forests and orchards ap-

pear. Three picturesque ridges cut across our path, alternating with rich valleys. The last one includes the graceful hemispherical Mount Tabor, at its foot Nain and Endor, homes of the widow and the witch, and the hills overgrown with live oaks and pistachios forming the sheltering green cup around Nazareth. Near by runs the great caravan road from Egypt to Damascus.

From Nazareth itself there appears to be little view; but as we fly low over the mountains behind it, we can see much of the country. To the west, extending from the sea to the green ribbon of the Jordan, is the granary of Palestine, the Plain of Esdraelon, sloping down from Carmel. Here is the mound of Megiddo from the excavations of which significant results are expected. At our height we see outlines of buried cities indistinguishable on the ground. This plain has been from of old the scene of great battles. The tender green patches of young wheat mark the Jewish colonies established by the Zionist movement. Highways from the four quarters of the world meet here. Far off to the east on the plateau of Gilead rise the mountains of Bashan, famous for their bulls as well as for the Druses. Lines of pink oleanders and deep green indicate the torrents of Yarmuk, Jabbok, and Arnon which descend westward to the Jordan through wild and deep gorges full of caves. Here the shepherd must often seek a lost lamb lest it become the prey of a wolf, hyena, or jackal.

Entering Samaria, we can distinguish on the western seacoast the location of Caesarea beyond the Plain of Sharon. That tract is brilliant with a gorgeous display of springtime red, white, lilac, and scarlet anemone, the "Rose of Sharon," and with yellow and purple lilies. Quiet and

beautiful it seems in contrast to the inhospitable coast from which it slopes up with gentle undulations to the foothills, the Shephelah. Two mountains, Ebal and Gerezim, stand guard over Shechem. Samaria is a country of stony hills and fertile valleys. On the heights are stone villages scarcely distinguishable from the ground, let alone from the air. The farm houses are grouped together for safety as maurauding Arabs are never far away. Close at hand are the sheep folds surrounded by stone walls. Here and there dazzling boulders catch the eye. They have been whitewashed so as to frighten away wild animals. Outside of a vineyard a couple of watchmen protect a winepress or vat excavated in the rock. We pass the site of the ancient Bethel where Amos preached the first message of social justice in Asia. It now consists of but a few stone hovels. Nearing the Jordan and descending once more, we see its slimy banks covered with rank growths of reeds, thorns, and stunted trees. Long lines of pylons carrying electricity from power plants on the upper Jordan strike us as incongruous.

Next comes Judea. This is a small land—only sixty-five miles from the Sea of Galilee to the southern end of the Dead Sea: only one hundred and fifty miles from Mount Hermon to the same spot. It has just about the same area as the States of Vermont or New Jersey. The stones increase, glaring monotonously in the intense sunshine. The desolate hills and dales are for the most part waterless and treeless. What trees there are are scrubby stunted oaks and shrubs. We zigzag westward over the Samson country to the south of Sharon and get a glimpse of Jaffa, the ancient Joppa, an oriental city on a particularly rocky coast girt by

sandhills. We can see the three main highways leading from it to Shechem, Gaza, and Jerusalem, also the narrow gage railroad running from Jaffa to Jerusalem. To our left, in intense reflection from the limestone, appears the region around Jericho, itself a spot of green. The Jericho road, without the shelter of trees, is marked by a white line. Olives, almonds, rocks are covered with a coat of white by the winds sweeping the chalk highways. To the east the iron-gray mountains of Moab, the land that is very far off, stand as sentinels over the most productive part of Palestine, a rich table-land with wheat fields, luxuriant oleanders, pampas grass, a land flowing with milk and honey. Countless flocks of sheep are tended here by the wandering Bedouin.

We are nearing the climax of our flight. From Jericho we go, naturally, to Jerusalem. We are now over Bethany, situated on a hill surrounded by thriving orchards. Ahead is the Mount of Olives, 2700 feet high, with the Garden of Gethsemane at its foot, a rocky barren hill with slopes partly cultivated. A few of the olives still remain. Half way up, near the place of the Ascension, the new Hebrew University gleams white.

Across from it is Jerusalem, gathered together on a rocky eminence, a city compactly built together, surrounded except on the north by deep valleys. Inside its walls arise numberless flat roofs, domes, belfries, spires, minarets, all culminating in the great "Dome of the Rock" of the Mosque of Omar, said to be on the site of Solomon's Temple. Newer structures like the Byzantine Young Men's Christian Association and the Government House glisten

like snow. It is hard to realize, however, that this is the "Holy City."

The neighboring country is, as ever, stony, with fields marked off by the stone hedges, with more olive trees and much stunted vegetation. To the east, in a sharp twenty-mile fall the wilderness reaches the Jordan Plain and the shimmering Dead Sea. "Hell with the sun shining into it," someone has called it. A strange body of water this, about fifty miles long and a dozen broad. Even at this distance we can see the dazzling glare from its bleached and salt-crusted shores. An odd tongue of land cuts the southern part almost in two. Steep rocky walls fence in the west coast, desolate except for the oasis of Engedi where David spared Saul. Across, at the northeast corner of the sea, rises the lonely height of Nebo, Moses' burial place, behind which the savage ramparts of Moab still continue. Numerous "wadis" or ravines run down through a dreary waste.

Southward we go, passing over Bethlehem, its stone-fenced fertile tracts contrasting with the adjoining bleak waterless plateau. This is one of the most favored spots of Palestine. Springs perpetually feed ever-running brooks which nourish abundant crops of grain in shallow valleys between the rounded hills. These are the famous fields of Boaz, lying just below the city towards the Dead Sea. A little to the south we see Hebron. Veering somewhat to westward, we get a good view of the land of the Philistines, that non-Semitic people of unknown origin who gave their name to the country; for Palestine is but another form of Philistia. Only one of their cities is on the coast; but all of them hold commanding positions on through highways. Ashdod, the half-way station between

Joppa and Gaza, is situated at the mouth of a broad "wady"; Ashkelon, in a rocky amphitheater in a low bank of the coast, has numerous ruins dating from Crusader times. Gaza occupies a site of abundant fertility on the edge of the desert and like Damascus is a natural outpost. With her fifteen wells, she has built herself up into a garden spot from which trade routes travel in all directions.

Back of these cities, the Philistine plain breaks into rocky ridges with scant vegetation, and then into the round and bare limestone hills of the Shephelah. It is a district of glens and moors, of brushwood and sparse barley fields, but of few wells. Here was the Cave of Adullam, the gathering-place of the malcontents. This was the battle-ground of Israel and the Philistine, and later of the Crusader and the Mohammedan. Barren and parched it is, but not so much so as the Negeb farther south, a dry and thirsty land where no water is, forming the southern border of Judea. Here Beersheba is located. Across this we fly to the southeast, seeing on our left the vivid colors, pink and red predominating, of the rocky ridge on top of which sits Petra, one of the cities of the hated Edom. On we go towards Elath at the head of one of the arms of the Red Sea, down into the silent spaces of Sinai. We follow the well-defined line of a Turkish military road, paralleled by an abandoned railway bed. There is sand, sand, sand, endlessly undulating stretches of it. There are patches of thinly-planted miserable wheat, cactus-enclosed Bedouin encampments, black camel-hair tents around which small flocks of camels and sheep graze on the sparse grass. Occasionally one sees an ill-assorted team of camel and donkey ploughing the poor soil. Two or three herdsmen seek shelter from

the fierce heat behind a huge boulder, in the shadow of a great rock in a weary land. Farther south is the waste howling Wilderness of Paran, great tracts of boulders, with here and there cairns and circles of stones, those far-spread puzzling memorials of a forgotten people. Occasionally one sees a strip of vegetation running up into some "wady" at whose head is a life-giving spring, a river of water in a dry place. Far down in the peninsula we circle the stern granite peak of the Mountain of the Law. Off to the south stretches the Red Sea: to the west, Egypt proper; for Sinai itself is mainly within the bounds of the Pharaoh's ancient kingdom. Westward we wing, therefore, over the never-ceasing monotonous sand-hills with their tufts of grass and scrub, broken only to the north by the graceful palm clumps of the oasis of El Arish. Soon on the horizon appears the green band that marks the course of the Nile. Cairo is identified by the pyramids. Our flight around the Fertile Crescent is ended: from the mouth of the Two Rivers to the mouth of the Nile; from Ur of the Chaldees, whence Abram set out, to Memphis, where Moses obtained training for the leadership of his people.

THE PEOPLE

I. THEIR HISTORY

Literature reflects in large measure the life of a people, its reactions to environment, in other words, its history. Of no people is this statement more true than of the Hebrews and of their literature as found in the Bible. Without an adequate knowledge of the history of the Children of Israel, a major portion of prophecy and of much other writing is unintelligible. The historical background, therefore, is of the highest importance. For the serious student of Biblical literature, every book must be given, as far as possible, its proper setting. This means often not only a knowledge of the history of the Hebrews but also of nations which were their contemporaries and with which they came in contact.

The origin of the Semitic race is unknown. Many anthropologists classify mankind as straight-haired, woolly-haired, and wavy-haired. To the last group belong the Semites together with many other peoples having their distribution point in Western Asia. They form a part, then, of the great White race in contrast to the Mongoloid and Negroid races, an opinion with which contemporary German scientists might not find it safe to agree. Some archaeologists claim to have found the earliest Semitic remains upon a small group of islands near the mouth of the

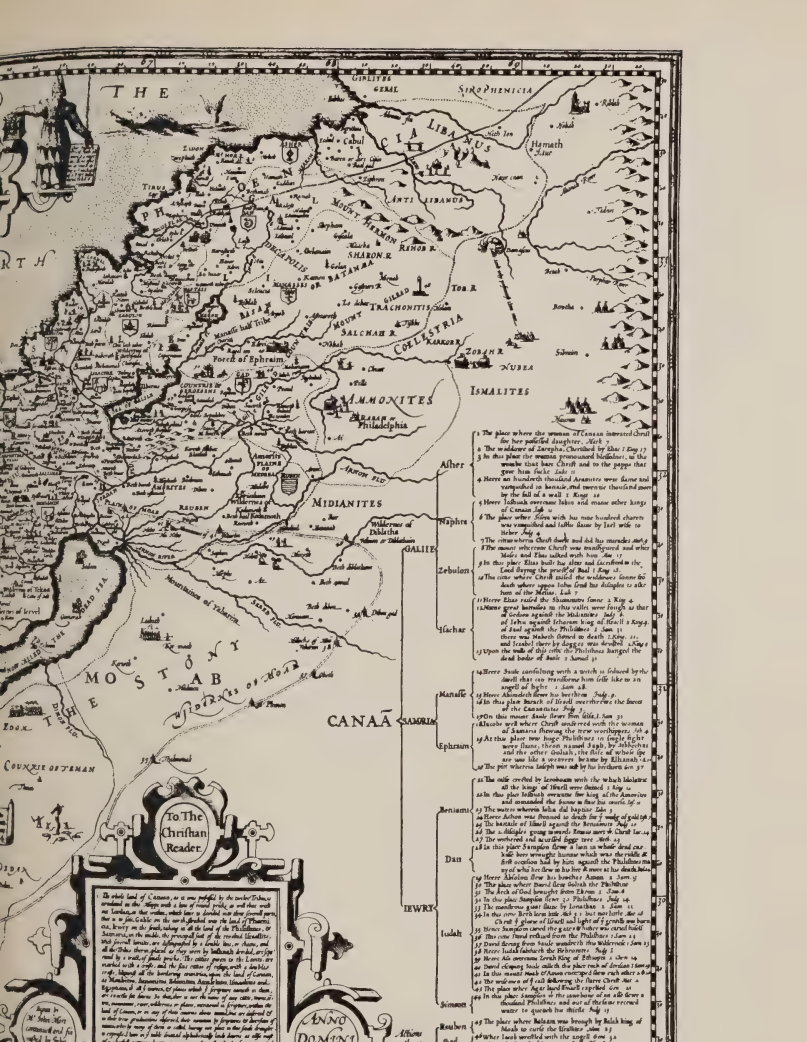
Persian gulf. It will be remembered that at the time of the emergence of the human race, that gulf extended far inland, perhaps five hundred miles farther than it does today. Since the dawn of history, in successive but by no means regular waves, groups of these people have been issuing from the Great Arabian Desert and establishing themselves around the Fertile Crescent. Whether the earliest migration was to Assur where they became the nucleus of Assyria, or to the Plain of Shinar where they reduced the Summerians to subjection, we cannot say. Perhaps there were much earlier movements such as that of the Semites into Ethiopia and of the Phoenicians to the Mediterranean coast. When the curtain rises on recorded history, this people is scattered from the head of the Persian gulf to the mouth of the Nile. Those remaining in the Arabian desert were nomads with flocks, herds, and black camel-hair tents just as we find them today among their descendants, the Bedouin. Out of this sandy waste have come the Akkadians, Assyrians, Amorites, the Aramaeans, Canaanites, Phoenicians, and many other less known groups. Most of the tribes emerged on the Great River upon which they settled or up which they ascended as far as Haran where they turned south to Syria, Palestine, or Egypt. Tentative dates for the entrance of the Amorites and Canaanites into Palestine are 2200 and 1650 B.C.

Our main interest is with that group known as the Hebrews, or, as the Egyptians called them, Khabiru. Their history may be divided roughly into three periods, as follows:

A. c. 2500 to 1050 B.C.—The Period of Wandering under the patriarchs or sheiks.

MAP OF CANAAN FROM KING JAME

(Reproduced by permission of The Hun



ERSION OF THE BIBLE (1611)

gton Library, San Marino, California.)

B. 1050 to 586 B.C.—The Period of the Kingdoms.
C. 586 B.C. to 135 A.D.—The Period of Theocracy under foreign domination.

A. THE PERIOD OF WANDERING

The Hebrews must be considered, then, as one of the many Semitic tribes who forced by economic pressure endeavored to establish themselves on the Fertile Crescent. The first definite location given them, a shadowy one, is Ur of the Chaldees to which they would have come from the south in search of water and grass. On the Euphrates they became familiar with the life of Mesopotamia where for at least two thousand years civilization of a high order had existed. From the desert they brought their folk literature, tales and songs celebrating old time heroes or explaining natural phenomena, charms, primitive customs and laws. In their new home they found other stories and explanations, some of which they added to their own. Their traditions are not unified. Some are associated with Abraham and Southern Palestine, others with Jacob and Central Palestine. The former derive the people from Ur by way of Haran: the latter, from northeastern Syria, saying that their earliest ancestor was a wandering Aramaean. Other traditions seem to have developed at certain shrines where the memory of some particular hero like Samson was cherished. Only when the nation was united were all of these combined into a single narrative as the record apparently of one people. By careful study it is possible to discern their different sources.

As we have a document of about 2000 B.C. telling of levies made upon Hebrews in Southern Babylonia and an-

other of about 1750 B.C. telling of Hebrews enrolled among the Hittite forces, we may assume that this people, together with closely related tribes which ultimately merged with them, was gradually moving from the desert into Palestine between the years 2500 and 1200 B.C. Let us now survey briefly conditions in the countries through which they passed.

By 4000 B.C., the eastern end of the Fertile Crescent had been settled by a people called the Sumerians. All that we know of their origin is that they seem to have come from the highlands to the north. Recent excavations prove that they had early attained a remarkable degree of civilization. They cultivated grain and raised cattle; they practised irrigation; they had donkeys and horses pulling wheeled carts; they had copper; they had an amazing skill in the making of seals and working of metals; they manufactured cloth; and they had an extensive trade with Western Asia. They also possessed writing which we call cuneiform, using as materials soft mud and a bone or bamboo stylus. They employed a moon calendar and had a system of numerals based upon sixty as the unit. They believed in the immortality of the soul and had traditions regarding a great flood and the tree of life.

This remarkable Sumerian nation was overwhelmed by the first Semitic conqueror, Sargon I, (c. 2500 B.C.), whose ancestors had occupied a tract known as Akkad, somewhat to the north of Sumer, where the Two Rivers approach one another. Sargon built up a mighty nation extending from Elam to the Mediterranean and far to the northwest. The Akkadians had been originally nomads, but they settled down, adopting the civilization of their sub-

jects and in some respects surpassing it. In time the two peoples merged, but by 2000 B.C. their united states had fallen before other Semites, the Amorites, who established themselves at Babylon farther up the river. In 1948 B.C., a remarkable king named Hammurabi came to their throne. Not only was he a great general and organizer, but also a promoter of justice and religion. His is one of the oldest surviving codes of laws. About a century and a half later, Kassite highlanders overcame the descendants of Hammurabi, already weakened by Hittite raids from the northwest. After this Babylonia passes into nearly a thousand years of stagnation, to revive only with the coming of the Chaldeans.

About 3000 B.C. there had sprung up at Assur on the upper Tigris a settlement with mixed population. Excavations show that both Sumerians and Semites were there. The bracing climate of these uplands produced an energetic people. As for centuries they had to fight for their existence, they developed an excellent war machine. By 2200 B.C. they were carrying on a considerable trade with the lower Tigris and Euphrates.

When Assyria became more powerful, she felt the need of expansion towards the Mediterranean, but her way was blocked by more than one nation. Shortly after 2000 B.C., there had appeared in the bend of the upper Euphrates a group of Indo-European invaders known as the Mitanni. Conquering the Semitic inhabitants, they established themselves as kings and reigned for some three hundred years or more. With their chariots and horses they became formidable foes and even captured Nineveh. But had the Assyrians overcome the Mitanni, they still would have found

along the Mediterranean coast a chain of strong Phoenician cities. In addition, moreover, to these two obstacles, there was now (c. 1500 B.C.) drifting in from the Desert Bay another horde of Semitic nomads, the closely related Aramaeans, or Syrians, and Hebrews. By 1200 B.C. the former had established a number of prosperous city states, the most powerful of which was Damascus; and the latter, under the Judges, were beginning the conquest of the land of Canaan.

Besides all these peoples there were to the west the Hittites who controlled the greater part of Anatolia. These earliest known Aryans must have entered Asia Minor through the passes of the Caucasus as early as 2500 B.C. Originally they had little civilization, but by means of trade and commerce with the Fertile Crescent learned the use of cuneiform and developed an advanced culture. Their empire rose and fell having two great periods, one lasting from about 1900 to 1650 B.C. and the other from 1400 to 1200 B.C. The second Hittite period under Shupiluliuma is of much significance for Hebrew history as that monarch conquered the Mitanni as well as Syria which he wrested from Egypt.

A word now regarding Egypt, the land to the southwest. Here the earliest known national organization dates as far back as 5000 B.C. The Great Pyramid of Gizeh, constructed in 2885 B.C., testifies to the tremendous advances that had been made by that date. Feudalism, appearing as early as 2000 B.C., weakened temporarily the power of the Pharaohs. Not long after 1800 B.C. came an invasion by the people known as the Hyksos, or Shepherd Kings. Regarding this period there is much uncertainty. Patriotism

led the later Egyptians to erase records of the intruders and to ignore their very existence. The Hyksos seem to have been foreigners from Asia, possibly of Aryan blood, and to have had among their followers many Semites. The whole episode is of great interest for students of the Old Testament, linked up as it is with the descent into Egypt of Joseph, Jacob, and his sons. After the Hyksos had been driven out, the Empire rose to power under Queen Hatshepsut and the Napoleonic Thutmose III. The great temple of Karnak stands as a monument to the glories of the latter's reign. About 1375, the idealistic and monotheistic young Amenhotep IV became king. Wishing to bring about a religious revolution, he changed his name to Ikhnaton. But the result was only a political revolution. During his reign, the Hittites captured Syria; and, as we learn from the Amarna Letters, written to the monarch by the Egyptian governors of Palestine, (c. 1370 B.C.), the Khabiru (Hebrews) were overrunning the land. Complete demoralization, within the empire and without, resulted in the downfall of the line of Ikhnaton and brought in the powerful Seti I and Rameses II. This latter, who died about 1225 B.C., is thought by some to have been the Pharaoh who oppressed the Hebrews; although, as we shall see, scholarly opinion is divided on the point. Not long after this Egypt went into decline. Mercenary troops with which she filled her armies sent word to their northern Mediterranean kinsmen who overran the country, bringing about its collapse in the middle of the twelfth century B.C. This decline was one of the factors rendering possible within the next century the rise of the Hebrew kingdom and the adjacent small nations.

We have seen that Egypt was invaded by the so-called Hyksos kings. If, as seems probable, their dates were between 1800 and 1650 B.C., this movement may have been due to pressure from the Hittite expansion of that period. How long they held control on the Nile is uncertain; but it seems to have been well on to one hundred and fifty years. Driven out by Ahmose I, in 1580 B.C., they made their way back to Palestine which at this time contained a large number of disunited and warring Semitic tribes. Egypt followed up their expulsion with the subjugation of Syria; but declined again at the time that the Hittite empire reached its greatest extent. A power from the west, perhaps the Achaeans or the Aegeans, about 1200 B.C., caused the downfall of the Hittites. From now on, Assyria grows stronger and begins to increase her territory. The Aramaeans at this time also come forward definitely in Syria as an organized people with a commanding center at Damascus. About the same period the Philistines take possession of the Palestinian coast from the boundary of Phoenicia to that of Egypt, and not long after proceed east and northeast against the Canaanites.

While these events were going on, the Hebrews had very definitely established themselves in Palestine. By 1500 B.C., probably earlier, they had come from the north; but as the more fertile tracts between them and the coast had been occupied by the Canaanites, they had to content themselves with the hard living to be wrested from the stony hills along the Jordan. In the meantime, one group of this people found its way to Egypt where, being welcomed, they settled for a time; but, later, when the Pharaoh's liberal policy changed, they made their escape to the Sinaitic

peninsula under the leadership of Moses. Here they wandered for years before gaining a foothold west of the Jordan and rejoining their kinsmen.

Some scholars, following Josephus, the Jewish historian, identify the beginning and end of the sojourn in Egypt with the Hyksos invasion and expulsion. Others maintain that this is too early a date, that the Biblical narrative must refer to a much smaller group, and that the Exodus probably took place, as we have indicated, in the long reign of Rameses II (1300-1233 B.C.). This argument meets with the serious objection that it does not leave sufficient time for the events which occurred between the Exodus and verifiable history.

Be that as it may, there were two groups of Hebrews, one in the north and one in the south, separated by the Canaanites, upon whose land they were constantly encroaching. At last, under the leadership of Barak, (c. 1400 B.C.) a union of the tribes gained a great victory, the echoes of which still reach us in the Song of Deborah found in the fifth chapter of Judges.

But the Hebrew triumph was not lasting for the Philistines had now embarked on a policy of expansion. After more than a century of warfare, the sacred Ark was captured and Israel made subject for a period of some sixty years.

B. THE PERIOD OF THE KINGDOMS

In the second half of the eleventh century, a revolt arose in Gilead. Its leaders were the priest Samuel and the warrior Saul whom at the insistence of the tribes Samuel had anointed to be king over Israel. This revolt met with

success and attracted support; but when Saul was defeated and slain, it seemed as though the cause were lost. At this juncture the remarkable David rises to power, is made king, gains the general support of the Hebrews, defeats the Philistines, and brings back the Ark.

David's son, Solomon (977-937 B.C.) wisely endeavored to consolidate what he had inherited and to establish friendly relations with his neighbors. As taxation for a too

JEHU OF ISRAEL DOING HOMAGE TO SHALMANESER
(From "The Jewish Encyclopedia," published by Funk & Wagnalls Company, New York.)

ambitious building program caused in 937 B.C. disruption of the realm under Solomon's son, Rehoboam, we have from now on the northern kingdom of Israel and the southern kingdom of Judah. After a period of prosperity, Israel fell before the now powerful Assyria (722 B.C.) and Judah was able to maintain her existence only by vassalage to the same power.

Assyria gradually weakened, giving way at the end of the seventh century to Chaldea. Urged on by Egypt, Judah revolted, not once but several times, against her new master, with the result that in 599 B.C. her leaders were carried away into captivity at Babylon. Despite the epithets of "left-overs" and "rotten figs" applied to them by Jeremiah, many of those remaining were probably substantial citizens; but, as they could not resist the temptation to plot against the Chaldeans, the majority of them were deported in 586 B.C. A fuller account of this second period will be found in the introductions to the books of Samuel and of Kings.

C. THE PERIOD OF THEOCRACY UNDER FOREIGN DOMINATION

The date of 586 B.C. is generally taken as the beginning of the Babylonian Captivity. Not all of the inhabitants had been removed. There still remained a number of poorer and less worthy folk together with the peasants of the surrounding country. This weak community tried to maintain its worship of Jahveh on the hallowed site; but lacking guidance accomplished little. Jeremiah, who might have been invaluable, had been forced to flee to Egypt with a group of fugitives. Very different was it in Babylon where the exiles had first Ezekiel's remarkable leadership and later that of Isaiah II. Under these men the flame of hope so long cherished was not only kept alive but burned brightly. Despite the punishments which he had meted out to his children, if they were truly repentant, God would restore to them an hundredfold, both spiritually and materially, all that they had lost. The exiles, moreover, pros-

pered. Their native ability, developed in the hard environment of Judea, found the new conditions of a fertile country most favorable. By the waters of Babylon they may have sat down and wept, temporarily, or at stated periods set apart for that purpose, but they spent very much more of their time in establishing themselves in profitable occupations in both town and country. Their religious aspirations, including above all the return to and the restoration of the Holy City and its Temple, were fostered in the highest degree.

When Cyrus (*c.* 540 B.C.) conquered Babylon, he was hailed as a Jahveh-sent deliverer by the Hebrews whose attitude doubtless had much to do with the permission given them to return. Judea was remote from the center of the newly-conquered empire; hence an influential nucleus favorably disposed to Persia might be highly advantageous. But not all the Jews returned. Far from it. The greater number, probably, remained where they were. They preferred to support the cause with their money, leaving the real work to the faithful few, "the remnant" who had so consistently clung to the ideal of centralization of worship. But some of the very finest people did return, and at great sacrifice to themselves. Zerubbabel, Zechariah I, and Haggai began the hard task of rebuilding the Temple. Some seventy years later when enthusiasm had died down a powerful impetus was given by the coming of the dynamic Nehemiah (444 B.C.). In the face of Samaritan opposition, he rebuilt the city walls. He also attempted a purification of the people, especially of the priests, insisting on the banishment of foreign wives and their children. Many of the priests withdrew to Samaria there to form another

Temple. This policy stirred up between Jews and Samaritans an enmity which was to last for centuries.

An able successor carried on the work of Nehemiah. Owing to the fact that practically no records remain, this period of Jewish history is obscure. The older view that Ezra preceded Nehemiah in 458 B.C. and that the latter's arrival in 444 enabled Ezra to carry out his reforms is refuted by recent scholarship which holds that material in the books of Ezra and Nehemiah has been faultily arranged and that Ezra really came about forty years after Nehemiah and carried the latter's work to a successful conclusion. His promulgation and subsequent enforcement of the Law would have taken place, therefore, about 397 B.C.

We now have another period in which documents are lacking. Persia declined, then fell. In 333 B.C. Alexander the Great was passing along the Palestinian coast on his way to Egypt. By 300 B.C., after the breaking up of his empire, Jerusalem was once more taken by Ptolemy I. Of the succeeding hundred years in which, if Ecclesiastes and the later Job are to be placed, Greek influence makes itself manifest, we have little or no record; but from 200 B.C. on we have numerous documents. The Seleucid, Antiochus III, captured Jerusalem in 198 B.C.: the next monarch, Seleucus IV, threatened to despoil the Temple. But the most serious situation arose under Antiochus Epiphanes who, attempting to force a state religion on all parts of his empire, provoked a Jewish revolt (167 B.C.) led by Mattathias and his son, Judas Maccabaeus. Both the leaders were killed; but a younger brother of Judas, Jonathan, was victorious and, subsequently, owing to internal dissension

in the Seleucid empire, gained a modified independence for his people.

On the death of Jonathan, his brother Simon, a good man, succeeded him as leader and high priest. Having loyally supported Demetrius II of Syria, Simon secured from that monarch, in 143 B.C., complete independence for Judea. He fortified the city and reopened the Temple. Thus, the Jewish kingdom was restored. This was from the spiritual standpoint a grave mistake, for the high priests were now forced to become politicians and to use the methods of politicians. Such a situation could not fail to work harm to Israel. Simon's son, John Hyrcanus, subdued first the Samaritans then the Idumeans, descendants of the hated Edomites. This dynasty, called Asmonean or Hasmonean from Hashmon, the great-grandfather of Mattathias, continued to rule through several most unworthy representatives until 63 B.C., when the rivalries of the brothers Aristobulus and Hyrcanus caused the Roman Pompey to interfere. He took the city, destroying its walls but sparing the Temple.

The rival sects of Pharisees and Sadducees were now coming to the fore. The origin of the Pharisees is probably to be found as far back as the Seleucid régime when Greek civilization was beginning to exert its influence in Judea. True to the principles of "separation," laid down by Ezekiel and carried out by Nehemiah and Ezra, a group known at the "Chasidim" endeavored to resist all foreign influence. In the time of John Hyrcanus (c. 125 B.C.), the party began to be known as the Pharisees. Politically, they were intensely nationalistic, wishing a government by the Jewish hierarchy, a government consisting

of rigid applications of the Law, both the written Torah and its manifold traditional interpretations.

The Sadducees, whose name was derived from the Zadokites, a family of priests, were aristocratic in their tendencies. They were, religiously, more conservative than the Pharisees in that they rejected tradition, holding the written Torah only to be binding. Politically, they were liberal, and latterly favored the Idumean kings.

The government established by Pompey in 63 B.C. was at first not unwelcome to the popular party led by the Pharisees, for the Hasmonean rule had ended in complete failure. Rome was reputed to be rather liberal and not likely to interfere where her special interests were not concerned. Thus the Jewish state became a virtual theocracy in which legalism, observance of religious formulas, intensive study of the jots and tittles of the Law played a large part. The spiritual "remnant," it must be insisted, remained. They believed that a Messiah would still appear. Jehovah would yet intervene and restore the people. Apocalyptic literature increased and nourished these dreams of a golden future.

But with the coming of the First Triumvirate and the subsequent civil wars, Judea began to feel the iron hand of Caesar. The Idumean Antipater who had rendered valuable services was made procurator of Judea. After many ups and downs of fortune, his son Herod was made king of Judea (37 B.C.), to replace the last of the Maccabeans who had just died. Herod, a diplomat, had gained the favor of Octavius and, to a very limited extent, of the Pharisees. During his reign of thirty-six years he both founded cities and beautified existing ones. Jerusalem,

especially, as his Temple testified, was the object of his architectural interest. The Jews, however, came to despise him because of his evident love for Greek culture and because of his thoroughly evil character. After his death in 4 B.C., the kingdom was divided into three districts, each ruled over by one of his sons. Judea was given to Archelaus; Galilee and Perea, to Herod Antipas; Iturea and Trachonitis to Herod Philip. The rule of Archelaus was so cruel that in 6 A.D. he was banished by Augustus. Until 41 A.D. Judea was governed by procurators. Of these Pontius Pilate was one, his tenure lasting from 26 to 36 A.D. when he was removed by Tiberius for cruelty and misgovernment. Herod Antipas reigned for over forty years. A sidelight on his character is given in Christ's designation of him as "that fox." The best of the Herods was Philip, tetrarch of Trachonitis, within the boundaries of which were the cities of Caesarea Philippi and Bethsaida. Reigning almost as long as Antipas, he seems to have been beneficent and friendly to his subjects.

In 41 A.D., the first year of the Emperor Claudius, Herod Agrippa I became king of Judea. This monarch assumed a kindly and sympathetic attitude to the Jews and their religion, even to persecuting the newly founded sect of Christians. One of his victims was St. James. Agrippa met a violent death in 44 A.D. after which the country was again in the hands of procurators of whom Felix and Festus were two. Claudius had the Jews expelled from Rome; but his successor Nero (64 B.C.) instituted terrible persecutions of both Jews and Christians. It was at this time that St. Peter and, possibly, St. Paul lost their lives. Under the administration of Felix, the Zealots revolted

against Roman rule. They obtained such a measure of success that in 70 A.D. Titus attacked Jerusalem. After a five months' siege, the horrible details of which are narrated by the Jewish historian Josephus, the city was destroyed with fearful carnage. The remaining people were scattered. Their religion they took with them and Jamnia, situated near the Mediterranean, became a new center for the study of the Sacred Scriptures. Here it was that the famous Councils were held, in 90 and 118 A.D., at which the Old Testament Canon was finally established. A final revolt occurred during the reign of Hadrian. It was mercilessly crushed. At the close of this revolt, in 135 A.D., the Jews remaining alive were scattered throughout the empire.

Perhaps something should be said regarding the use of the words "Hebrew," "Israelite," and "Jew." At the present time they are almost always employed indiscriminately as synonyms.

"Hebrew," the most general term, denotes that branch of the Semites descended from Heber, or Eber, great-grandson of Shem, ancestor of a group of northern Semites which included the Israelites, Moabites, Ammonites, and Edomites. Historically, it is applied strictly to the early Israelites.

"Israelite" is used to designate a descendant of Jacob or Israel. Down to the death of Saul, the name was borne by the whole people; but after the revolt of the northern ten tribes following the death of Solomon and the establishment of the kingdom of Israel, members of the new nation were known as Israelites.

"Jew" was first the name of the inhabitants of the south-

ern kingdom of Judah, who supposedly were descended from Judah, a son of Jacob or Israel. After the Captivity, "Jew" was used to designate any member of the new Hebrew state or anyone who had embraced the religion of Judaism. Hence the term becomes really not a racial one, although at present it is employed to denote religious or supposedly racial characteristics.

II. THEIR LANGUAGE

In the last verse of the fifth chapter of Genesis we have the following statement: "Noah begat Shem, Ham, and Japheth." Descendants of these three sons are enumerated in chapters ten and eleven. "Javan" is the equivalent of "Ion," whose sons, Ionians, divided the isles of the Gentiles. "Canaan" is one of the descendants of Ham. Among the sons of Shem are listed Elam, Assur, Lud, and Aram, ancestors of the Elamites, Assyrians, Lydians, and the Aramaeans. Eber, from which the term Hebrew comes, was a grandson of Shem.

Philology has shown the fanciful character of much of the Biblical genealogy, but has revealed to us the relationship of the Hebrew language to the other Semitic tongues. They extended from Arabia through Mesopotamia, Syria, Palestine, then to Egypt, Abyssinia, and other parts of North Africa, notably Carthage and the territories governed by that city-state. The principal branches are Assyrian, Amorite, Aramaic, Canaanite, Hebrew, Moabite, Phoenician, Punic or Carthaginian, Syriac, Arabic, Maltese, Ethiopic. As to whether there was originally any connection between Semitic and Hamitic is a matter of

scholarly controversy. The Hebrew itself is, like English, a mixed speech, with contributions from Assyro-Babylonian, Old Aramaean (Amorite), and Canaanite.

Almost all the original Semitic roots are tri-consonantal. The Hebrew language is characterized by simplicity of form. There are just two genders. There are few time distinctions and few connectives. There are two "states," determinate or indeterminate. A curious characteristic of the numerals is that between 3 and 10, masculine nouns take feminine numerals, and vice versa. Another peculiarity is the use of infixes. The script derived from the Phoenicians nearly always runs from right to left. The alphabet was at first purely consonantal; but, owing perhaps to Greek influence, vowels were introduced about the sixth century B.C.

III. THEIR RELIGION

A. ITS EVOLUTION

The religion of the Hebrews had its roots in that of the Semites. In the earliest period of which we have knowledge, the pre-Mosaic, there are distinct traces of primitive stages. Like most peoples, the Semites evolved from animism, through belief in demons, ancestor-worship, and totemism, to polytheism. Magic existed among them as did taboos, especially in relation to certain foods, the dead, and diseases like leprosy. In the earliest records, those of "J" and "E," embedded in the histories telling of pre-Mosaic times, we find reflections of these stages. There are clear references, for example, to sacred trees where an *"El"* or

"god" was to be found, or where he would come, if called upon. By means of this tree, the *El* might manifest his presence or his will, as in the oak trees of the Greek oracle of Dodona, by the rustling of its leaves or by a rushing of wind in its top, by "the sound of a going in the tops of the mulberry trees" (2 Sam. 5:24).

Not only might the *El* be found in a tree, but also in a stone. We have numerous references to sacred stones which the Hebrews called "massebah." As offerings of blood or oil were often poured upon such a stone, it was the forerunner of the altar of sacrifice. It was not to be hewn, as that would drive out the *El,* or spirit; hence the strict injunctions in Exodus and Deuteronomy to build the altar of unhewn stones.

Then there were sacred wells. The ancient "Song of the Well," in Numbers (21:17–18), is probably the remnant of a song sung to the *El* in time of drouth. It was customary, too, for the worshippers to bathe in a sacred spring or river. Elisha's instructions to Naaman, captain of the hosts of Syria, to wash seven times in the Jordan and be cleansed of his leprosy, are probably a survival of this practice.

The earliest form of worship among the Hebrews seems to have consisted of the setting up of a single stone or of a heap of stones beside some sacred tree or well, and the offering upon it of a sacrifice. As among the other ancient nomadic Semites, this sacrifice consisted of the pouring out of the blood of a victim, followed by the eating of its flesh at a banquet. Blood was thought to contain the life. The god partook of the food with his worshippers. Prayer, as we understand it, was probably unknown. An agreement

was entered into that if the god granted him certain favors, the worshipper in his turn would continue to render sacrifices to the god.

In the beginning there appear to have been at least two festival seasons: that of the new moon, and that of the Passover (Pesach), held at the time of the birth of the firstlings of the flocks and herds. Only later was the Feast of Unleavened Bread (Massoth) blended with that of the Passover. Whether or not the Sabbath was observed in the pre-Mosaic period is a vexed question.

Before the time of Moses the religion of the Hebrews was clearly polytheistic. Some scholars see in Abraham's migration to Haran echoes of a protest against Hammurabi's establishment of the worship of the sun god in place of that of Sin, the gracious moon-goddess. This deity was worshipped at Haran. Sinai, in the Wilderness of Sin, was a mountain sacred to her. Other deities than the moon were worshipped in the numerous *Els,* many of them female, found in different localities. The Hebrews seem always to have experienced reverence, awe, and mystery in the presence of natural objects and to have attributed to them power and ability to help. Sacrifice was the means of approach to the god.

With the advent of Moses, the religion of the Hebrews underwent a profound change, becoming differentiated from that of the other Semites. He brought to them the knowledge of Jahveh, an *El* who was superior to all other *Elim,* and whose worship was centralized in one shrine which moved about with his people, instead of being stationary in a tree, well, or stone. To Moses, Jahveh was a god who had manifested his power in delivering his people

from Egypt. He was therefore entitled to first place: "Thou shalt have no other gods before me."

Associated with Mosaic times was the brazen serpent, perhaps originally the rod of Moses received from Jahveh on Mount Sinai, and preserved at least until the time of Hezekiah in whose reign we find that incense was burned before it.

Moses also introduced the Levitical priesthood. In earlier times, sacrifice might have been offered by anyone. Upon the priests had devolved especially the giving of oracles. With a regular priesthood came an elaborated ceremonial for the new sanctuary.

The festivals of the nomadic period were continued, but celebrated now in honor of Jahveh instead of the moon and other deities. The rite of circumcision may have originated earlier; but it was certainly adopted by Moses as the characteristic initiation into the Hebrew religion.

Mosaic influence was far-reaching, beginning as it did a centralization resulting in a monolatry which ultimately became monotheism. After his death, the ideals and practices which his dominant personality had been able to enforce suffered a decline, especially when in their wanderings the Hebrews came into contact with the Canaanites. As we learn from later prophetic denunciation, the cults of this agricultural people paid homage in immoral rites to goddesses of fertility. For centuries, a conflict was to rage between the pure worship of Jahveh and the insidious encroachments of these local deities.

In the records there is frequent denunciation of "high places." Some of them were probably not so bad as we might think, merely mountain tops where incense and

sacrifices were offered up. Their condemnation was due to the later writers who wished Jerusalem to be the only center of worship. They would have had besides the altar the stone pillar (Massebah) and the wooden pole (Asherah), survivals of the sacred stone and tree of the sanctuaries of the nomadic period. There were also idols. We learn that in Bethel and Dan they were in the form of golden calves. Much discussion has taken place regarding the "ephod" mentioned in the eighth chapter of Judges as having been set up by Gideon and requiring 1,700 shekels of gold for its construction. This certainly seems to have been an idol and a very different thing from the priests' "linen ephod" referred to elsewhere. There is frequent mention of the "Teraphim." The word means "Nourishers" and is thought to refer to household gods, usually small images which could be carried around, perhaps a vestige of an older ancestor-worship.

It must be remembered that after the Exodus the Hebrews, traveling northeastward through the desert to Canaan, were gradually passing from a nomadic to an agricultural stage. As there was a merging of the races, so there was a merging of religions. The annual sacrifices of the newcomers were continued; the blood was poured out at the foot of the altar, the fat was burned upon it, and the flesh eaten afterwards at the sacrificial banquet. Now, derived from the Canaanites, new offerings began to be made, meal, wine, and oil, the first fruits of the soil. In the beginning, these would be looked upon with disfavor by the Hebrews, especially by the older people; hence the significance of the relative acceptability of the offerings of Cain, the ancestor of the Canaanites, and Abel. Akin

to the meal-offering was the "shew-bread," loaves set before the Lord on a table in the Holy Place. In addition there were the drink-offerings, libations of wine. Most of the foregoing were compulsory; but there were also free-will offerings.

About 1100 B.C., prayer, as we understand it, begins to appear more definitely. It was, of course, considered of greater efficacy when offered in a sanctuary. The choral singing of psalms most probably began under David; and in the time of Solomon, through influences coming from Egypt, would undoubtedly have been elaborated. Egyptian influence has been definitely established in the Proverbs (q.v.); hence it is reasonable to assume it also in the ritual. With David, too, sacrifice became the duty solely of the priests. As a result of this development of ritual, there followed a great increase of priestly power.

New agricultural feasts came into existence: the feast of unleavened bread (Massoth), which was ultimately merged with the older Passover; the feast of the harvest; and the feast of ingathering (Tabernacles or Sukkoth).

From the entrance of the Hebrews into Canaan until about the year 900 B.C., this influence of the native vegetation cults continued to make inroads upon the purer religion of Jahveh. There was, as always, a faithful "remnant" which resisted, but without success. Finally, towards the middle of the ninth century, when Jezebel, the wife of Ahab of Israel, and her daughter, Athaliah, the wife of Jehoram, the king of Judah, introduced the worship of the Baal of Tyre into the two kingdoms, there arose a determined and bloody opposition which dethroned Ahab and placed the crown of Israel upon the head of Jehu. But

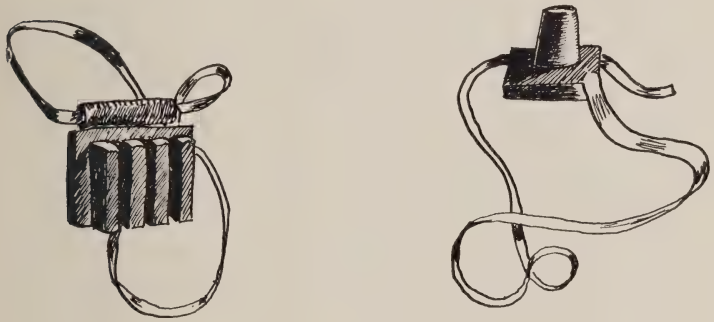
the reform was only partial. Both Asa of Judah and Jehu brought about improvement; but the golden calves, for example, still remained. A tremendous set-back was produced by the long vassalage to Assyria, especially during the reign of Manasseh (692–638 B.C.). The customs of the conquerors were introduced; incense was burned to the sun, moon, and all the host of heaven, while on the housetops the Hebrews bowed down and worshipped them.

With the decline of Assyria, the spiritual party gained ascendancy. The young Josiah, inspired by Hilkiah, the high-priest, drove out the worship of the Assyrian and Canaanitish deities; but, alas, that good king was murdered by the Egyptians, who, in turn, were conquered by the Chaldeans, into whose hands Judah now came. Once more, the sun and moon and animals were revered. Yet, under all the persecution, the true worship of Jahveh persisted, becoming ever purer and stronger.

During the period of the Exile, the religion of Israel was consolidated and more thoroughly organized than ever before. This was due mainly to Ezekiel, who is credited not only with developing the synagogue as a center in which to conserve the lost Temple worship and with encouraging the collection and editing of the Sacred Writings, but also with planning most definitely the details of the new Temple and its services. When the return to Jerusalem was made, therefore, the priesthood, which during the days of the kings had striven merely to uphold the worship of Jahveh, emerges as the supreme power in the nation. We find now only the sons of Zadok permitted to exercise the priestly functions: the other members of the tribe of Levi filling positions of lower rank in the

services of the Temple. Then, too, there is a high-priest, the spiritual head of Israel.

From the Book of Ezra, we gather that the cults were still practised at the various shrines and that centralization of worship at Jerusalem had been only partially accomplished.



PHYLACTERIES FOR THE ARM (LEFT) AND THE HEAD
(Drawn by Vernon Redding.)

After the Exile there was a great development of prayer, due to the increased sense of sin, and the liturgy was enriched by instrumental music, songs of praise, and processionals. We now find great emphasis upon the observance of the Sabbath and attention to the minutiae of ritual such as the wearing of fringes, phylacteries, the symbol on the doorpost—all of them perhaps remnants of ancient charms against evil spirits. Fasting, too, which formerly was reserved for special occasions, now becomes part of the regular discipline, reaching its climax in the great Day of Atonement.

It is interesting to find that the Jewish religion was practised as far away as Upper Egypt, where a Temple existed about 425 B.C. Permission was not given to sacrifice animals here, but only to offer the meal and incense.

We have little or no documentary evidence for the period from the time of Ezra to that of the Maccabees (*c.* 400 to 200 B.C.), but some light is thrown on the religious thought by a close study of the Psalms as well as of the later books of the Old Testament: Haggai, the first Zechariah, the third Isaiah, Malachi, Joel, Job, Ecclesiastes, and Daniel.

What information have we regarding the thinking of the times immediately preceding the coming of Christ? The Psalms certainly give evidence of deep faith, humility, love of God and of mankind. Jahveh is supreme in his awful majesty. So far removed is he from the comprehension of his worshippers that he needs a messenger to speak for him. Hence we find in the first Zechariah, the Angel as a mediator. In Daniel, the nation has a defender in the guardian Angel, Michael. In the book of Tobit, Raphael specifically says that he is one of the seven holy angels who present the prayers of the saints and go in before the glory of the Holy One. We gather that a doctrine of redemption was evolving. According to the second Isaiah, Jahveh will ransom his people from Cyrus. Later on, we have the vision of the suffering Servant who is going to bear the sins and the sorrows of his erring people. And this redemption, according to the second Isaiah, was to be extended to the Gentiles, to the whole world. The Sabbath was strictly observed, and at this time much emphasis began to be placed on the Ten Commandments.

It must not be thought, however, that the religious life of Israel was composed solely of extreme legalism and the observance of taboos. No consideration of the period can overlook the Psalms, which give evidence of vital religion. There appears now a greater concern for what is to come hereafter, for what the scholars call Eschatology, the science of the last things. As the restored city and state were in many ways disappointing, the Jews looked forward to a better future. Pessimism might appear in such a book as Ecclesiastes; but faith prevailed and the wise ones advised the people to wait patiently for Jahveh. At this time, too, there seems to develop a clear conception of the resurrection of the body. The earlier Israelite had only thought of himself as living on in his children. Job feels that though his flesh may be destroyed, his spirit will be justified. In the book of Daniel, we have a definite indication of belief in the resurrection of the individual, a resurrection for those who had been faithful as well as for those who had been guilty (Dan. 12:2, 3). From now on, there was among many of the Jews an expectation that the existing order of things which to them seemed in such a state of confusion and wickedness was to be brought suddenly to an end by supernatural interposition. The Messiah would then establish God's kingdom on earth. All other kingdoms would pass away and the chosen people receive the fulfilment of the long-expected promises. The literature describing this expectation is known as apocalyptic.

B. THE TEMPLE AND ITS WORSHIP

The general plan of the three Temples, of Solomon, of Zerubbabel, and of Herod, followed that of the earlier

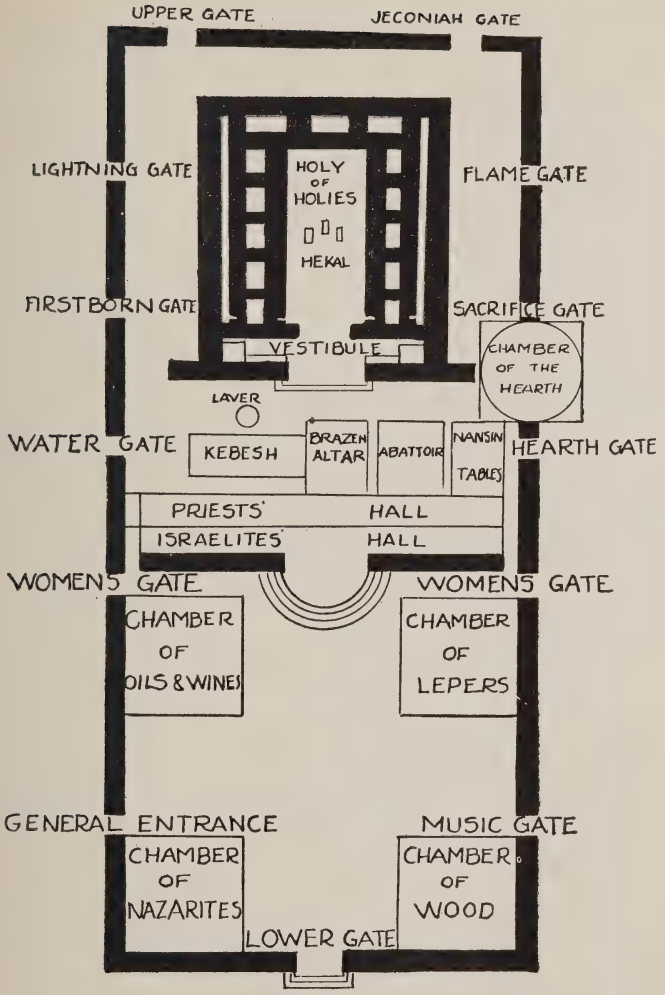
Tabernacle. All of them contained one or more outer courts, then an inner court in which the Temple building stood. This latter consisted of three parts: a porch leading to the Court of the Priests and Levites, in which were the Great Altar of Sacrifice and the Laver; the Holy Place, in which were the Altar of Incense, the Seven-branched Golden Candlestick, and the Table of Shewbread; and, finally, the Holy of Holies, containing the Ark, the Mercy Seat, and the Cherubim.

The administration of the Temple was in the hands of fifteen appointed officers. They took charge of the seals used in place of money for the sacrifices, of the libations, of allotments, of fowls for the sacrifices, of health, of the digging of wells for pilgrims, of the announcements given by criers at the gates, of wicks for the candlestick, of the cymbals and other musical instruments of the Levites, of the shewbread, of the incense, of the curtains, and of the vestments.

There were seven Trustees, and three Cashiers who looked after the treasury. The High Priest and his deputy had two attendants and a priestly guard. A Sanhedrin of seventy-one members constituted the judiciary.

Daily services were held in the Temple, one in the morning and one in the evening, about 3 p.m. On the great Feasts or the Fast, these services were augmented and elaborated. The Feasts may be classified under three heads: (a) Those connected with the Sabbath, originally lunar feasts; (b) The three historical feasts, originally solar; (c) Minor feasts. There was just one Fast, that of the Day of Atonement.

It is interesting to note how the sacred number "Seven"



PLAN OF THE TEMPLE IN JERUSALEM
(Drawn by Vernon Redding.)

dominates these religious celebrations. The Sabbath was every seventh day. Every seventh month was sacred. Every seventh year was a sabbatical year; and at the end of seven times seven years came the year of Jubilee. The composite Feast of the Passover and of Unleavened Bread began at twice seven days after the beginning of the month and lasted seven days. The Feast of Pentecost was seven times seven days after the Passover. The Feast of Tabernacles occurred at twice seven days after the beginning of the month and lasted seven days. The seventh month had: (a) The Feast of Trumpets on the first day; (b) The Fast of the Atonement on the tenth day; (c) the Feast of Tabernacles from the fifteenth to the twenty-first days. The days of Holy Convocation were seven: two at the Passover; one at Pentecost; one at the Feast of Trumpets; one at the Atonement; one at Tabernacles; one on the day following.

The feasts connected with the Sabbath were (a) The Sabbath itself, when the daily sacrifices were doubled; (b) The New Moon, when to the increased sacrifices was added a kid as a sin-offering; (c) The Sabbatical Month; (d) The Sabbatical Year, during which the land was not worked; and (e) The Jubilee Year, when slaves were emancipated and mortgaged property was returned.

The historical feasts were three: (a) The Passover and Feast of the Unleavened Bread, originally celebrating the first appearance of the ears of wheat, later had combined with it commemoration of the deliverance from Egypt. Additional sacrifices were then offered and a sheaf of the new grain plants was waved before the Lord; (b) Pentecost, known also as the Feast of Weeks, occurring fifty days after the Paschal wave-sheaf and closing the New

Year season, lasted one day and marked in the beginning the completion of the corn harvest. It later commemorated the giving of the Law. During its celebration there was a waved offering of two leavened loaves of wheaten flour; (c) Tabernacles, better called Booths or Ingathering, marking the completion of the harvests of fruit, oil, and wine. Historically it recalled the wanderings of the Israelites in the wilderness. At this time the people lived in booths and had an autumn holiday.

There were two principal minor Feasts: (a) Purim, called Mordecai's Day. It was preceded by the Fast of Esther in preparation for Purim which celebrated the traditional deliverance of the Jews from the power of the wicked Haman; (b) Dedication of Lights, instituted by Judas Maccabaeus in 164 B.C. In memory of the relighting of the Temple, the people brought palms and other branches. There was a blaze of lights from lamps, torches, lanterns. The Temple was illuminated at night, the Hallel was chanted, the stories of Judas Maccabaeus, and of Judith and Holofernes were read.

Let us see if we can reconstruct one of these great Feasts. Let us imagine that we are present on the last day, the great day of the Feast of Tabernacles. This feast, like the Passover, begins at full moon on the 15th day of the month. The people from the countryside round about and from the city have built themselves booths on the housetops, in the streets, in the house courts, and even in the Temple Court. There is much merrymaking as well as religious enthusiasm.

The daily routine of the "continual sacrifice" in the Temple goes on as always. A priest assigned by lot to this

special duty had arisen early and bathed. At cock crow the officer for the day arrived and ordered the priest to decide by lot the priests who were to serve in the Temple. This done, the officer and the priests chosen go on patrol to the place for preparing the baked cake for the meal-offering. The officer assigns by lot the priest to make this cake. He then selects the priest to clean the altar of ashes, which the latter does while repeating ritual sentences. Next, the officer raises the laver from the well. After washing his hands and feet, he cleanses the altar. Now the priests bring wood for the unconsumed sacrifices and then the best fig wood for burning the incense.

Following this, lots are cast to decide which priests shall slaughter the sacrificial victim, cleanse the golden altar and the golden candlesticks. The officer is now sent to see if the morning light is breaking. When news comes that it is, a lamb is brought in and examined. If found without defect, it is slaughtered. At this point the sanctuary gates are opened. The appointed priests then cleanse the golden altar and the golden candlesticks, after which blood is sprinkled on the sides of the altar. The victim is flayed and a division made of the sacrifice into six pieces to be carried by six priests. A seventh priest carries the flour offering; an eighth the baked meal offering, and a ninth the drink offering of wine. All of these offerings are laid at the foot of the altar ascent and salted.

At this point the priests assemble in the Hall of Polished Stones to celebrate the service of prayer. First they give the blessing known as *Ahabah Rabbah:*

"With abounding love hast thou loved us, O Lord our God. With great and exceeding compassion hast thou taken compas-

sion on us. Our Father, our king, for the sake of our fathers who trusted in Thee, and to whom Thou taughtest the statutes of life, be gracious unto us and be Thou also our teacher. Enlighten our eyes in Thy Law, and make our hearts cleave to Thy commandments: render our hearts one that we may love and fear Thy name and not be ashamed. For in Thy holy name we trust; we rejoice and exult in Thy salvation. For Thou art the God who maketh salvation and Thou hast chosen us from all peoples and tongues and brought us nigh unto Thy great name in truth that we give praise unto Thee and proclaim thy unity in love. Blessed art Thou, O Lord, who hast chosen Thy people Israel in love."

After this blessing they read: The Ten Commandments (Deut. 5:6–21) which were followed by the Shema in three parts:

1. "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6:4-9.)
2. "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside,

and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." (Deut. 11:13-21.)

3. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God." (Num. 15:37-41.)

Following the Shema, they recite in unison the following blessing, known as *Emet-we-yazzib:*

"True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is Thy Word unto us forever and ever."

Then standing on the steps, they bless the people with the Priestly Blessing:

"The Lord bless thee and keep thee; the Lord make His face to shine on thee; and be gracious to thee; the Lord lift up His countenance upon thee and give thee peace."

Now the priests draw lots for the incense service. During it the Levites take their station on the steps but do not commence their music until the libation at the conclusion of the service. Lots are drawn also to see which priests shall lay the various parts of the victim on the altar. The priests not receiving lots are then free to go away. Now comes the sacrifice proper, incense accompanied by prayer. When the incense is offered, the people withdraw from the inner court, prostrating themselves as they see the smoke rising and spreading out their hands in silent prayer. The incensing priest also prostrates himself and withdraws from the sanctuary. There follows a period of silent prayer, after which the five priests, standing upon the Temple steps, with uplifted hands, again bless the people:

"Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord."

Here is presented the burnt offering with the meal and drink offerings.

Immediately after the libation of wine, the musical part of the service begins. The Levitical choir, stationed on the steps, sings the Psalm of the day, accompanied by musical instruments. The sound of the "magretah," something like an organ, heard in the distance, is the signal for the priests to prostrate themselves. They sing the Psalm of the day. This Psalm is sung in three parts, the close of each being

marked by three blasts on silver trumpets at which all the people prostrate themselves. During Tabernacles, Psalms 105, 29, 50, 94, 81, 82 were used.

Thus closes the ordinary morning service. Private sacrifices follow.

In addition to this, on the Feast of Tabernacles there are other ceremonies. The sacrifices are much more numerous. The book of Ecclesiastes, one of the five Megilloth, is read to the people.[1] At nightfall of the first day, a water festival is celebrated in the Court of the Women which is illuminated. Four great golden candelabra are solemnly lighted, symbolizing the pillar of fire in the wilderness. There is a torchlight procession, dancing, and singing which lasts all night. Towards morning, the fifteen Songs of Degrees, Psalms 120–134, are solemnly chanted, led by the Levites and their instruments. As the sun rises, the golden candelabra are extinguished.

During the day, there is a solemn procession to the pool of Siloam, during which is sung the Hallel (Psalms 113–118). From the pool a priest draws water in a golden goblet which is poured into one of the two silver basins adjoining the western side of the altar; and into the other basin a goblet of wine is poured. As this is being done, Isaiah 12:3 is recited: "Therefore with joy shall ye draw water out of the wells of salvation." The ceremony is symbolical of the water drawn from the rock in the desert. At verses 1, 25, and 29, of the last Psalm of the Hallel, the people wave palms, singing:

[1] The five Megilloth or Rolls are: Solomon's Song, read at the Passover; Ruth, at Pentecost; Lamentations, on the 9th of Ab, commemorating the destruction of Jerusalem; Ecclesiastes or Qoheleth, at the feast of Booths; and Esther, at the feast of Purim.

1. "O give thanks unto the Lord for he is good: because his mercy endureth forever."
2. "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."
3. "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

There are also daily processions around the altar with waving of the *lulab* or palm and a sevenfold repetition on the seventh day of verse 25 of Psalm 118:

"Save now, I beseech thee, O Lord: I beseech thee, send now prosperity."

In the Sabbatical Year, there is public reading of the Law on the first day of the feast.

In contrast to the numerous feasts, there was only one fast, the Day of Atonement, on the tenth day of the seventh month. The special ceremonies were performed after the high priest had fulfilled all the ordinary duties of the day, including the daily sacrifice. These completed, he lays aside his gorgeous garments, bathes, and puts on white linen clothes. First, he kills a bullock as a sin offering for himself and his house. Then with censer and incense he makes his first entrance into the Holy of Holies, enveloping it in a cloud of smoke. Returning to the Holy Place, he next brings the bullock's blood into the sanctuary where he sprinkles the mercy seat, not on the top, but on its front, then seven times upon the ground in front of the mercy seat. Going out again, he presents two goats before the Lord. Lots are cast to determine which goat shall be the people's sin offering and which shall be sent away into the wilderness to Azazel, the Evil One. The goat selected as the people's sin offering is then sacrificed. For

a third time the high priest enters the Holy of Holies to sprinkle the mercy seat with the blood of the people's sin offering. Returning to the Holy Place, he now sprinkles seven times with both the blood of the bullock and of the goat the holy place and the golden altar, thus purifying them. Then he pours the rest of the blood round the altar of burnt offering. Taking the goat for Azazel, he lays his hands upon its head confessing over it all the sins of the people, after which a man chosen for the purpose leads it away into the wilderness where it is let loose. On it has been tied a tongue-shaped piece of scarlet cloth, which, it is thought, will turn white as a token of God's acceptance of the atonement.

This done, the high priest returns to the Holy Place, puts on his usual garments, and offers two rams as burnt offerings, one for himself and one for the people. Also he burns upon the altar the fat of the two sin offerings while their flesh is burnt outside the camp. Finally, after offering the evening sacrifice, the high priest goes for the last time into the Holy of Holies to bring out the censer and incense plate.

C. THE SYNAGOGUE

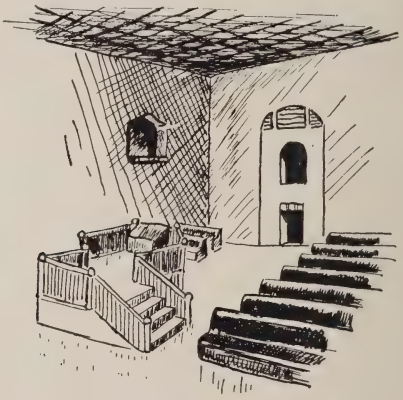
A word regarding the Synagogue and its services should, perhaps, be added. The building was and is usually rectangular. At the east end, opposite the entrance, is a niche in the wall, containing the Sacred Scrolls. In the center of the enclosure is the lectern on a raised platform, sometimes with steps leading up to it. On this platform seats are often found, the whole frequently surrounded by a metal-work grille.

The service consists of five parts. After two opening blessings for the morning and the evening there follows:

1. The Reading of the Shema
   Deuteronomy 6:4–9
   Deuteronomy 11:13–21
   Numbers 15:37–41
   During the recitation of the great Commandment of the Love of God (Cf. Deut. 6:8; 11:18), phylacteries or frontlets—prayer-bands upon the arm and between the eyes—are worn.
2. The Prayer. This contains eighteen benedictions and petitions.
3. The Reading of the Torah. The Law is read on Mondays, Thursdays, and Saturdays. There are special readings for special Sabbaths. The Torah is divided into fifty-four sections, making a complete reading of the Pentateuch in as many weeks. Seven readers are called upon at random, each reading a seventh of the selection.
4. The Reading of the Prophets. There is a lectionary for the year taken from the writings of the prophets in such a way as to emphasize the lesson from the Torah.
5. The Scripture Lesson. This involves the calling upon any of the brethren to give a word of exhortation. After he has been handed the rolls, the interpreter, according to the instructions of the Talmud, paraphrases the section from the Torah, one verse at a time; and from the Prophets, one to three verses at a time. The interpreters would also have to translate the classical Hebrew into Aramaic or Greek, as very many Jews did not understand it. Formerly, there was antiphonal chanting of one or other of the following selections from the Psalms: 105–107; 111–119; 116–118; 135; 136; 146–150. The Precentor chanted verse after verse, and the choir repeated the first verse of the Psalm. At the end, after chanting the Doxology, he called upon the people to answer "Amen."

The service of the Synagogue closes with one blessing for the morning, and two for the evening.

The Synagogue and the School were not separated; indeed, the Synagogue building often was divided into two parts, one for the religious services, the other for religious disputations and for education.



A JEWISH SYNAGOGUE
(Drawn by Vernon Redding.)

The training of the young was in the hands of the Rabbis. When national independence was lost, the Jews emphasized more and more the Law and its observance; so much so, indeed, that in time the students of the Law—the Scribes and Lawyers—became fully as important as the Priests and the Levites. There was a great development in the interpretation of the Law. Indeed, ultimately, so large a body of decisions was accumulated that it might be compared with the great mass of Roman Law codified under Justinian.

At the time of Christ and Paul, there were two outstanding Rabbinical schools, those of Hillel and of Schammai. Both of these men were Pharisees. The school of Hillel glorified tradition, considering it sometimes superior to the Law: whereas that of Schammai would consider no tradition which did not agree with the Law of Moses. These schools were called "Assemblies of the Wise," and may have been a continuation of the Schools of the Prophets. They held public disputations and debates in which those taking part obtained an excellent training in dialectic and quick thinking. It was in the Synagogue that much of the Rabbinical activity was carried on.

Here, too, the boys were educated. A son was always welcomed. On the eighth day, he was circumcised and thereby entered into a covenant with Jahveh. He was from that moment one of the "Chosen People" and entitled to their privileges. Psalm 78 opens with an exhortation to learn, and indicates what was the substance of the instruction. In Deuteronomy, chapters 6 and 11, more specific educational directions are indicated. After the stories of the fathers and the benedictions and prayers had been mastered in the home, the child was made familiar in school with the history of his people, God's promises to them, and the Law which they were to obey. The classes were probably noisy—like those of the Mohammedans of today. All sat on the floor and all talked together. The older child would hear the Scriptures read in the Synagogue and would listen to the discussions in which even he was permitted to ask questions and give answers. A promising boy at about twelve years of age would be sent on to Jerusalem to a higher school where the training was more thoroughly

organized. Here, if he showed real ability, he would be encouraged to continue his studies until he should become a Scribe or a Lawyer, a "holy one," versed in the Law and its interpretation.

All the above was true, of course, only for the Palestinian Jew. The Jews of the "Dispersion," especially in Alexandria, we have seen, added to their education the Hellenistic learning, and a man like Philo endeavored to harmonize Greek and Hebrew thought. All of this was, however, held in utter detestation by the strict Palestinian Jew.

THE BOOK

I. ITS MAKING

The earliest literature of the Hebrews, like that of all primitive peoples, was oral. Stories, charms, laws, riddles, jests, rituals,—all were handed down by word of mouth from generation to generation. It is hard for us of the reading world to realize these earlier conditions. There was no writing to preserve the literary heritage; but certain persons gifted with good memories and good expression were chosen to hand it on. They were the "rememberers," who in time became a professional group taking pride in their accomplishments. Around the camp fire, after a victory, during the rites performed in honor of an *El* abiding in a tree, well, or rock, at a marriage ceremony, or in the settlement of a dispute, the keepers of the oral tradition were called upon to "remember" the appropriate songs, sayings, formulas, or decisions.

The Hebrews in passing through Mesopotamia and going down into Egypt came in contact with writing and their leaders probably mastered it; but by a nation on the march written records cannot be easily preserved, especially if the medium on which they are written be baked clay tablets. When, however, a permanent center was secured, the Jebusite stronghold of Jerusalem, with a king established there, permanent records would have been

kept. If, as E. Meyer, the great German authority on Hebrew history, holds, the accounts of David, found in 2 Samuel, chapters 9–20, date from the time of these events, we must agree that the keeping of the records of Israel goes back at least as far as 1000 B.C.

Is it not reasonable to suppose, too, that King David was familiar with all that went on in the adjoining nations and at their courts? In both Mesopotamia and Egypt, written literature had existed for thousands of years; the annals of the monarchs' reigns had been faithfully recorded; the tales, some of them marvelous, had been entrusted to writing; the rituals of religion had been carefully handed down. Surely Jesse's son, ruling a realm of such extent, would have seen to it that his newly-established court lacked none of the customs found elsewhere. The "parvenu" is especially anxious that he shall pass muster in every respect.

When we come to Solomon, whose matrimonial ventures brought princesses from these more cultured realms, all doubt disappears. We may assume confidently that from then on not only historical records would have been preserved but also other forms of literature: laws; songs, sacred and secular; stories, and proverbs. Indeed, we find in the Book of Proverbs some maxims drawn from Egyptian sources.

True it is that none of the books as we now possess them was written earlier than the seventh or eighth century B.C.; but we have mention in the Bible itself of many other sources which therefore antedated the existing writings. Among these are: the Book of Jasher; the Histories of Shemaiah the prophet; the Commentary of the Prophet

Iddo; the Book of the Kings of Judah and Israel; the Acts of Uzziah; the Acts of Manasseh; the Book of the Chronicles of the Kings of Israel; the Prophecy of Ahijah, the Shilonite; the Book of the Acts of Solomon; the History of Jehu, the Son of Hanani. These and others constitute what has been called the "Lost Library," portions of which can be recovered when we compare such a passage as 2 Chronicles 12:2–11, with Kings 14:25–28, one of its sources. Certain parts, as we see, are copied word for word from Kings; but the inserted verses come from another source, perhaps the lost Book of Shemaiah.

The magnificence of Solomon's reign may well have stimulated literary creativeness. This was to reach its flourishing, however, somewhere between 900 and 800 B.C. with the rise of the remarkable prophetic party. It was not only by fire and sword that the reformers sought to turn the people from the allegiance to the Baals, but also by persuasion and eloquence. The charming narratives of J and the well-told stories of E presented lessons drawn from the traditions of the patriarchs: the fiery denunciations of Amos and the tender pleadings of Hosea asserted the principles upon which Jahveh insisted that his people lead their lives. It was too late to save Northern Israel; but the prophetic message was repeated to Judea by Isaiah I and the countryman Micah. Tradition indicates that during the long reign of Manasseh, the persecuted reform party spent much of their time in collecting, editing, and amplifying the writings of J and E, of Amos, Hosea, Micah, and Isaiah I as well as in revising the laws which had been handed down. Many of the latter had originated

in the nomadic stage and their principles needed wider application to pastoral and urban existence.

In the reign of Josiah, a young king who had been influenced by the prophetic party, was begun a reform made possible by the decline of Assyria. To it the discovery in 621 B.C. of a long-lost law book gave impetus. This book was probably the nucleus of our present Deuteronomy, hence the dominating religious sentiment is termed Deuteronomic. Apparently a sustained effort was made at this time to present the history of Israel philosophically, to draw from its successes and failures lessons for the future. The fateful events from about 613 to 586 B.C. saw the destruction of Jerusalem and its Temple as well as the deportation of well-nigh all the Hebrews of importance. These catastrophes, nevertheless, did not quench the zeal of those who guarded and studied the Sacred Writings. During the Exile, Ezekiel, in his efforts to hold his people true to their religion, stimulated the study of the Scriptures, making it an adjunct of the Synagogue worship. With the Restoration, the students came back to Jerusalem where they and their successors carried on their work till the Councils of Jamnia (90 and 118 A.D.), when the Old Testament Canon was closed. There were periods of depression and of stimulation. One of the latter seems to have occurred in the time of Ezra. In the last two centuries before the fixing of the Canon, there was much discussion regarding the authoritativeness of certain books. Esther, in which the name of God is not mentioned, Solomon's Song, with its disquieting frankness, Ecclesiastes, with its pessimistic cynicism had much difficulty in securing admission. On the other hand, Wisdom and Ecclesi-

asticus, containing passages of supreme idealism and beauty, were excluded.

After the closing of the Canon at Jamnia, the Scriptures were entrusted to the care of scholars known as the Sopherim who were the recognized editors and revisers of the text. They continued their work till the sixth century of the Christian era when it was given over to another body known as the Massorites who continued to safeguard the text and protect it from corruptions which might be introduced from other versions.

It might be well to mention the Aramaic translation known as the Targum. The people generally had forgotten the classical Hebrew in which the Scriptures were written and which were used in the services of the Temple and of the Synagogue, hence the interpretation was made by the Sopherim, first orally, then in writing.

It will be recalled that after the conquest by Alexander of the eastern Mediterranean Greek became the language of culture in all the countries over which he extended his rule. Most especially was this true of the kingdom of the Ptolemies where Alexandria became the real center of the Hellenistic world. In that city resided a large number of the "Dispersion," or "Diaspora." Their own classical Hebrew was so unfamiliar to many of them that they had to have the Sacred Scriptures and other Writings translated into more familiar Greek in the version known as the Septuagint, so called from the tradition that seventy men translated separately and when they came to compare their work found the seventy versions to agree exactly. The importance to scholars of the Septuagint consists in the fact that in some cases the translators evidently had access

to manuscripts that antedated those upon which the Hebrew version canonized at Jamnia was based. When we remember that this Septuagint was used by the early Christian Church, we begin to realize its importance for the study of the Bible. Furthermore, the Alexandrian scholars translated and included in their collection some dozen books which were to be rejected by the Canon. These are the books constituting the Apocrypha. Their position has been dubious. The Jewish Canon, as we see, rejected them; the Alexandrian Church accepted them; the Roman Catholic Church accepted them at the Council of Trent; the Eastern Church rejected them; Luther recommended them as edifying reading; whereas the Church of England, following St. Jerome, in the sixth of the famous "Thirty-Nine Articles" refers to them as follows: "And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine."

To the Septuagint the English Bible owes a number of Greek titles such as Genesis, Exodus, Deuteronomy, Ecclesiastes, as well as the order in which certain books are placed. It will be remembered that the Hebrews arranged the Scriptures in order of merit: The Law; the Prophets; and the Writings, the first named, the Torah or Pentateuch, being given the highest place. Daniel was not included among the prophets, and Chronicles was the last book of the Writings.

Hebrew literature is by no means confined to the writings found in the Old Testament. We have seen that many of these writings were selected for the Sacred Canon after centuries of discussion, and that some of the books, given

serious consideration, but rejected, were gathered together in the collection known as the Apocrypha. There were several influential books, however, not even included in the Apocrypha. One of the best-known of these is the Book of Enoch, quoted from in the fourteenth and fifteenth verses of Jude. Dr. R. H. Charles in his work on Enoch calls attention to several passages in the Gospels and in the Epistle to the Hebrews showing the influence of this book. In verse nine of Jude's Epistle is a reference to an incident which according to Origen occurs in a lost work entitled the Assumption of Moses. The same authority attributes 1 Corinthians 2:9 to another lost book, the Secrets of Elijah the Prophet.

Besides the written Law, there were applications of the Oral Law to daily life, said to have been transmitted by Moses to seventy elders. The chain of tradition was handed down by teachers to Ezra, and by him to the hypothetical Great Synagogue, which he is reputed to have founded. This collection was known as Halakhah. Its numerous oral traditions were codified in the Mishnah. This Mishnah came into existence when the New Testament Canon was being formed. In fact, it has been called the "New Testament of Judaism." It is really a record of life lived in the first and second centuries of our era under the Law of Moses. It was accepted as the standard and authority for Judaism about the time that the New Testament assumed its position of authority for Christians. The Mishnah throws very much light for instance on the real nature of the Pharisees' religious ideas, as well as on Palestinian life in general in New Testament times. The Talmud was a later amplification of the Mishnah.

In addition to the above, there was the Midrash, an exposition of the sacred text, with attractive illustrative material, fulfilling somewhat the function of the medieval Lives of the Saints. In the Midrash and in the Talmud we find numbers of stories and legends used by the Rabbis for illustration.

We find that some of the books of the Apocrypha were written by Jewish authors in Greek. There are two other Jews whose work has come down to us in Greek and who are of interest for the light which they throw upon New Testament ideas. There is, first, the historian and antiquarian Josephus who lived in the last half of the first century A.D. He wrote in Aramaic, but had his works translated into Greek. Living through the Jewish rebellions against Roman authority, he was accused of being pro-Roman. After hair-breadth escapes, he gained the patronage of three successive emperors and was enabled to carry on his literary work in peace. His "Jewish Antiquities" gives a history of the Jews from the Creation to the outbreak of the war against Rome. His "History of the Jewish War" traces events from the time of Antiochus Epiphanes to 73 A.D. For all except the last six years, Josephus relies on other authorities; but gives vivid and harrowing accounts of Jerusalem during the final siege. It is not thought that Josephus' works had any influence on the later New Testament literature; but they do throw valuable sidelights upon some of it.

Philo, the greatest Jewish philosopher of the Alexandrian school, born about 15 B.C. and living till at least 50 A.D., endeavored to harmonize Jewish and Greek thought. His work in places seems so reminiscent of certain pas-

sages in the New Testament that very many scholars assume direct influence from him. His presentation of the *Logos* (translated "Word" in the Fourth Gospel) as the highest mediator between God and man, as the first born of God, as the archangelic vehicle of all revelation, and as the high priest who stands before God on behalf of the world, unquestionably calls to mind the first chapter of the Gospel according to John as well as some portions of the Epistle to the Hebrews.

The earliest Christians, most of them Jews, had as their Bible the Hebrew Scriptures. The Gospels did not assume written form until later when those who had been eye-witnesses of the life and work of Jesus were beginning to die. The first Christian writings were the Pauline Epistles. The Synoptic Gospels followed them; and Revelation, written in time of persecution, was perhaps contemporary with the Fourth Gospel. It seems probable that the Second Epistle of Peter is the latest book of the New Testament.

The steps by which the New Testament Canon was established are not definitely known. The Muratorian Fragment, dating from about 170 A.D., lists most of the present books with the exception of James, 1 and 2 Peter, and Hebrews. It mentions a Revelation of Peter as well as a Revelation of John and speaks of pseudo-Pauline Epistles to the Laodiceans and the Alexandrians. Irenaeus, Bishop of Lyons (c. 180 A.D.) quotes as Scripture the Shepherd of Hermas, an apocryphal book widely read and loved. Clement of Alexandria (c. 200 A.D.) quotes as Scripture, besides the Gospels, Acts, twelve Pauline Epistles, Hebrews, 1 John, 1 Peter, Jude, and Revelation; also

the Epistles of Clement and Barnabas, the Revelation of Peter, and the Shepherd of Hermas. In his time, therefore, the Church had not finally decided what books were authoritative and what were not. Tertullian (c. 200 A.D.), the apologist, quotes from all of the New Testament books except James, Hebrews and 2 Peter.

In 331 A.D., the Emperor Constantine, wishing to make a present to the churches of Constantinople, commissioned the scholar Eusebius, Bishop of Caesarea, to have fifty copies of the Divine Scriptures prepared. Eusebius divided the writings into three classes: 1. The Accepted Books, consisting of the whole New Testament, except seven, namely: James, 2 Peter, 2 and 3 John, Jude, Hebrews, and Revelation; 2. Controverted Books: James and Jude, 2 and 3 John, and 2 Peter, and perhaps Revelation; 3. Spurious Books; Epistle of Barnabas and the Shepherd of Hermas. It is interesting to find that the Sinaitic manuscript of the Bible, whose discovery by Tischendorf in the monastery of St. Catherine on Mount Sinai was of such romantic interest, concludes with the Epistle of Barnabas and the Shepherd of Hermas. This is the manuscript recently acquired by the British government from Soviet Russia.

Finally, we have an Easter Pastoral Letter of 365 A.D., from Athanasius, Archbishop of Alexandria, who makes a definite statement regarding the Canon. He gives the Old Testament books as we know them, the Apocrypha, and the New Testament books as we have them today. By this date, apparently, a final decision as to the New Testament Canon had been arrived at, a decision which was confirmed by later Synods and Councils.

The next important chapter in the history of the making of the Bible brings us to St. Jerome. This magnificent scholar and picturesque character was commissioned by Pope Damasus in the last quarter of the fourth century to harmonize the host of Latin versions which had sprung up in the Roman world. Jerome went to extraordinary lengths to procure earlier texts. He visited Palestine, perfected his Hebrew, hunted out old manuscripts, in short, did exactly the things that the modern scholar does. After fifteen years, in 404 A.D., he published his work, which though violently criticized at first, was ultimately to become the authorized version of the Western Church, the Vulgate. But Jerome was more than a scholar. His ear was sensitive; and, although his Latin was not entirely Ciceronian, it had the rhythmical flow and sonorous ring of the Roman speech. This was the Bible which the English translators, from Wycliffe on, knew by heart. Day by day reading their offices and services they heard its phrases echoing among the arches of cathedrals, abbeys, and churches, all of them taken from Jerome's Vulgate. Inevitably some of its majesty and dignity was transmitted to the English versions.

We shall not recount here the conditions which from the middle of the fourteenth century on gave rise in northwestern Europe to a demand for translations of the Bible into the vernacular, into a language "understanded of the people." In England it is associated first with the name of Wycliffe, the father of English prose, whose style is clear, vigorous, even homely. It must always be remembered that all earlier translations are based almost exclusively on the Vulgate of Jerome. It must be remembered, too, that

Wycliffe's Bible (*c.* 1382 A.D.) was in manuscript, as printing had not yet been invented.

Our interest, of course, centers in the version of 1611; but it is well to review briefly the main English versions previous to that date, as well as the contributions which they made to the King James' version.

The Renaissance had stimulated the study of Greek; and the taking of Constantinople by the Turks in 1453 had increased in western Europe the number of students of ancient languages. With these men came their precious manuscripts. In 1516, Erasmus, the great Dutch scholar, issued his New Testament, consisting of the Greek original and a Latin translation. A little later, the Rabbis printed in Hebrew the Old Testament based on the approved Masoretic text. These and other sources were used by Luther in his version, appearing between 1522 and 1534.

William Tindale, an English scholar, who had studied at both Oxford and Cambridge, was moved to ask for permission to translate the New Testament directly from the Greek instead of from the Latin, as his predecessors had done. When this was not granted, he betook himself to the Continent to do his work. Using Wycliffe's translation to a considerable extent, he added to it so much of his own that Tindale's version is rightly considered the foundation of the latter English versions. It is estimated that the King James' Version contains as much as eighty per cent of Tindale's translation of the Old Testament and ninety per cent of his translation of the New Testament. It was not merely a literal translation but exhibited the wonderful felicity of phrase and the musical cadence which manifests itself throughout the Authorised Version, and withal is so

simple and direct that even the man of little education cannot fail to understand it. The first edition was printed at Worms in 1525. It did not include all of the Bible.

Ten years later, the first complete English Bible, including the Apocrypha, was printed somewhere in Switzerland, probably at Zurich. It was the work of Miles Coverdale, a Cambridge scholar. Tindale's work had been condemned by ecclesiastical authority, but the king (Henry VIII), had promised that the New Testament should be translated into English. A petition from the Church dignitaries of Canterbury that the Scriptures be rendered in the common tongue resulted in the virtual approval of Coverdale's book. Based largely upon the Tindale edition, this version had some beautiful translations added by the hand of Coverdale.

In 1537, there was published another Bible, perhaps in Antwerp, which purported to be the work of a Thomas Matthew. It was substantially the Tindale and Coverdale Bibles with some modification. Sir Thomas Cromwell in 1537 obtained the king's permission for the use of this Matthew Bible within the realm.

In 1539, appeared another Bible which goes by the different names of the Great Bible, Cromwell's Bible, and Cranmer's Bible. Geneva, its place of publication, gave the name to another Bible (1560 A.D.). It owed much to French sources and became very popular with the masses, while the Great Bible was recognized as official by the Church.

In 1603, upon his accession to the throne of England, James I was faced with serious religious differences in his realm. One of the most bitterly disputed points was that of

the existing versions of the English Bible. James, who prided himself upon his theological knowledge, was not averse to appointing and nominally presiding over a commission which should harmonize as far as possible the differences in the Biblical texts. In the words of the Dedication of the Authorised Version, the king had "out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign languages, of many worthy men who went before us, there should be one more exact Translation of the Holy Scriptures into the *English Tongue*...."

After a Conference held at Hampton Court in 1604, the King, upon the advice of Oxford and Cambridge scholars, appointed fifty-four men. They were divided into three groups, meeting at Westminster, Cambridge, and Oxford. The work of these groups, when completed, was reviewed by a board of twelve which gave the final decision with regard to disputed points. After this, a committee of three bishops passed upon it.

The work began in 1607. The year, 1610, was taken for the final revision. In 1611, the printing was completed. Mr. A. W. Pollard, in his admirable "Records of the English Bible," has given us the rules under which the commission worked. The resulting version differs fundamentally from those which preceded it in that it is not the work of an individual nor dominated by an individual. The more remarkable it is, therefore, that the total effect should be what it is. No group of scholars since that time has been able so admirably to preserve the music and the poetry of the sacred text. The ears of the majority of them must

have been attuned to the higher harmonies. Possibly an explanation may be found in the fact that in those days there was much reading aloud of not only English, but Latin, Greek, and Hebrew. We find the sublimity of the Hebrew, the facility of the Greek, the sonorous majesty of the Latin, and the honest straightforwardness of the Anglo-Saxon.

With the admirable translation of Dr. James Moffatt we have no quarrel; but we feel that most of the later versions of the English Bible are far from satisfactory. What they have gained in accuracy they have usually lost in literary quality. Some of the recent well-meaning efforts to bring the Scriptures nearer to the people are from the artistic standpoint deplorable, even shocking. To render the Bible in slang, in colloquial or commonplace English is like jazzing a Beethoven symphony. After all, are not great ideals most fittingly presented and interpreted by great art? Then, too, as Thomas Huxley has pointed out, it is the language of this Bible that became the sufficient possession of high and low throughout Great Britain, something which until recently was true also of much of America.

There is room, we believe, for a new edition of the King James' Bible which shall have its material arranged according to the literary idea of Moulton and chronologically consistent with the latest results of scholarship. Authoritative translations would be found in footnotes or margins; and laws, statistics, and genealogies relegated to appendixes. But for every scholar and Biblical specialist chosen to fulfil such a task there should be a poet or other literary man of the highest standing who might give to the

expert's translation something of the dignity and music of the Bible of 1611.

II. FORMS OF BIBLICAL LITERATURE

We must lay stress on the fact that much of the Bible consists of the selected works of an author or of members of the school of an author, with sometimes interpolated material from a different period. Many of the books are hence really miscellanies. This is true not only of the prophetic writings but also of the epistles. Much of the history, too, revised in the light of the further experience of the race, has a clearly didactic purpose. It is a philosophy of history rather than what we understand today by scientific history. The Book of Isaiah, for example, is most miscellaneous in its character, containing as it does, according to the opinion of modern scholars, the work of at least three, if not of six or seven authors. The laws, too, were being constantly revised so that their principles might be applicable to changing conditions. It follows, therefore, that several kinds of literature may be found in the same book.

Beginning with primitive folk literature, preserved for centuries by the nomads and transmitted orally, such as the Song of Lamech or the Song of the Well, we next find traces of cycles, some of them undoubtedly epic in character, concerning the patriarchs, and probably chanted by bards at the shrines erected in honor of these worthies. There were triumphal songs like those of Miriam or Deborah, fables like Jotham's Fable of the Trees, blessings like those of Balaam, or lamentations like that of David

over Jonathan. Many of these, originally handed down orally, would have been committed to writing after the establishment of the kingdom at Jerusalem. With the building of the Temple, the rituals, developed perhaps in Egypt, would have been elaborated. There arose at this time what Smyth calls "The Lost Library," containing works to which we have references. In it were "The Book of Jasher" and "The Book of the Wars of Jehovah," as well as many others, all of which furnished material for later histories.

During the reign of Manasseh, when the Assyrian influence was dominant and the prophetic party silenced and persecuted, this spiritual "remnant," as it later called itself, is thought to have improved the time by collecting, editing, and revising the previous writings. In this period, certainly, perhaps for many years before, devout scholars engaged in such work, establishing a tradition which has never disappeared from among the Hebrew people.

It is difficult to divide the Biblical, like other literature, into poetry and prose, for the line between the two is hard to draw, especially in the Authorised Version. Among writings clearly to be classed as prose we have not only narrative, fiction, essay; but also history, law, philosophy, and even genealogy. We find what Charles Lamb calls "books that are no books: biblia abiblia," although in the incomparable King James' Version even the genealogical lists have a roll and rhythm almost epic in quality and comparable to the Homeric enumerations. But the prose at any time may become impassioned—"touched with emotion"—and then passes, especially in the Authorised Version, into rhythm. A good instance of this is the Book of

Malachi, prosaic prose in the original; but translated by the Jacobean scholars into passages such as these:

"For from the rising of the sun
Even unto the going down of the same
My name shall be great among the Gentiles;
And in every place incense shall be offered unto my name,
And a pure offering:
For my name shall be great among the heathen,
Saith the Lord of hosts."

or

"But who may abide the day of his coming?
And who shall stand when he appeareth?
For he is like a refiner's fire and like fullers' sope.
And he shall sit as a refiner and purifier of silver:
And he shall purify the Sons of Levi,
And purge them as gold and silver,
That they may offer unto the Lord an offering of righteousness."

As we have said, even the genealogies are rhythmical. Take for example the whole fifth chapter of Genesis from which the following is an extract:

"And Seth lived an hundred and five years, and begat Enos:
And Seth lived after he begat Enos eight hundred and seven years,
And begat sons and daughters:
And all the days of Seth were nine hundred and twelve years,
And he died.

"And Enos lived and begat Cainan:
And Enos lived after he begat Cainan eight hundred and fifteen years,
And begat sons and daughters:
And all the days of Enos were nine hundred and five years:
And he died."

Bearing in mind this tendency of prose, especially that of the King James' Version, to pass into something very closely akin to, if not actually, poetry, let us begin our discussion of poetry proper.

A. POETRY

Diverse have been the methods by which peoples have expressed themselves poetically. For the Greeks and Romans, the quantity of the syllables contained in a restricted line was the determining factor. The Anglo-Saxons and other Teutons employed alliteration of stressed syllables, something which was later combined with rhyme. English, until comparatively recent times, has used either rhyme or blank verse, depending for the effect upon regular recurrence of stressed or unstressed syllables rather than upon the thought patterns.

The Hebrews, on the other hand, had as their especial poetic characteristic parallelism, often combined with other devices. Parallelism may be defined as the repetition in other words of an idea contained in a previous line or passage. This repetition may occur several times, although in most cases the couplet is employed. There are several forms of it, the commoner ones being pure parallelism, contrast, completion, and ascent to a climax. Of the devices employed by the Hebrew poets, a common one was the alphabetic, each line or stanza of a poem beginning with a letter of the alphabet, the best known example being the 119th Psalm; or the acrostic, in which the initials of the first words of the lines spell a name or word. It is well, probably, to mention these devices, although they can rarely be reproduced in translation. We find also the re-

frain, or burden, characteristic of early poetry, especially of the ballad.

The Hebrews, like all the Semites, felt intensely. They hated and loved passionately. Such a temperament demands poetic expression. The Hebrew language is pictorial. It cannot give subtle shades of meaning like Greek or French; but it rejoices in bold imagery, swift movement, sudden changes of figures. It uses with astounding effect at times sibilants, gutturals, contrasting them with liquids and labials. In the mourning of Joseph for his father (Gen. 50:10), the lament of the virgins of Israel for Jephthah's daughter (Judges 11:40), David's bewailing of Absalom (2 Sam. 18:33), and Jeremiah's for Josiah (2 Chron. 35:25), we have striking use of the words "ahah," "hoi," "ho,"—effects which for the most part cannot be carried over into the English translation; although David's "O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom, my son, my son," comes very close to the original.

Primitive man, under the influence of emotion, expresses himself rhythmically. Recall the Indian dances of our Southwest with their use of three primitive arts. First, you hear the beat of the tom-tom (music); then you see the rhythmical movements of the bodies (dance); finally, come the words chanted rhythmically (poetry). But this primitive poetry is not confined by a too regular recurrence of stressed or unstressed syllables, not by alliteration, rhyme, or other devices made familiar by later developments. In recent years we have seen the rise among the English-speaking peoples of what is known as "free verse." Its musical counterpart is found in the works of such a com-

poser as Debussy who maintains that melody confines or restricts musical expression just as rhyme and other artificialities restrict poetic expression. There has been, therefore, in the last twenty-odd years a virtual revolution in these two fields of art, something which really seems to hark back to primitive principles.

Free verse in English is, however, no new thing. The earlier translators of the Bible, especially those of the Authorised Version, wrote thousands of lines of it. Furthermore, all unconsciously, as we have seen, they turned many passages which in the original were not rhythmical into excellent free verse. This fact is not generally recognized; but all one has to do is to write these supposedly prose passages in suitable form, as we have done above, and you have some very fine free verse.

In the English Bible, therefore, we have a great mass of poetic material which is to be judged, not merely by the standards laid down for Hebrew poetry, but also by those employed for judging modern English poetry. Indeed, as has been pointed out, from the purely literary standpoint, the King James' Version is often superior to the original.

It has long been the custom to classify poetry as lyric, narrative, or dramatic. These three kinds are found in the Bible; but we should have to add to them didactic poetry, as this division is largely represented and can hardly be included in the three just mentioned.

1. *Lyric Poetry*

1. The Folk Song. The early Hebrews unquestionably had much folk literature; but little of it is preserved in the Biblical writings. The reason is a natural one: the sub-

ject matter of this collection is not that of the usual folk song or story. Among traces which we do find are the Song of Lamech (Genesis 4:23) and the Song of the Well (Numbers 21:17), the Taunt Song (Numbers 21:27ff.), and the Riddles and Jests of Samson in the 14th and 15th chapters of Judges. Many others are embedded in the narrative.

2. War Poetry. As we might expect, some of the earliest lyrics express martial sentiments or the joy felt after victory. Representative of the latter are the Songs of Miriam and of Deborah, the latter with its sounding notes. Psalms 20, 21, 59, 60, and 108 are war songs. There is the superb poem by Jeremiah entitled The Battle of Carchemish (Ch. 46). The whole Book of Nahum, perhaps to be classified as a Taunt Song, is a stirring paean of victory whose descriptions echo down through the ages with the noise of the whip and of the rattling of wheels, prancing horses, jumping chariots, flashing swords and glittering spears.

3. The Elegy or Dirge. The Lament of David over Saul and Jonathan (2 Sam. 1:17–27) represents another form of the lyric. There is the whole Book of Lamentations—not by Jeremiah—and in the Book of Jeremiah some of the tenderest and most exquisite poetry of this type to be found in any literature. Among the Psalms, too, there are several elegies, notably 74, 88, 89, and 137.

4. Blessings and Curses. The care bestowed upon the literary form of the blessing and the curse will give us some idea of the importance attached to them. We little realize today the potency which these were supposed to have. The

curse of Job, found in the third chapter of that book, is a striking example. Of blessings, we have those of Isaac in Genesis (Ch. 27) and of Moses at the close of Deuteronomy; but the most famous and elaborate are those delivered by Balaam over the Children of Israel when he had been summoned to curse them. The whole story is contained in Numbers 22–25.

5. The Doom Song. Closely allied to the Curse is the Doom Song in which the prophets foretold the judgments about to fall upon the enemies of Israel. The Books of Isaiah, Jeremiah, and Ezekiel, contain the larger number of them. Amos begins his famous oration at Bethel with a series of Dooms; and the Book of Obadiah might be considered a Doom Song over Edom. The Taunt Song is a variant of the Doom Song.

6. The Marriage Song or Epithalamium. The Song of Solomon, containing some exquisite lyrics, is one of the most elaborate in the whole range of literature. Psalm 45 is a marriage hymn. Rebekah is sent away with a primitive marriage song (Genesis 25:60).

7. The Hymn. Of all emotions, that which expresses the feeling of the devout soul for his Maker, his aspiration towards the ideal, his consciousness of unworthiness, his desire to translate the ideal into service to his fellow man made in the image of God, is, most of us would agree, the loftiest, and has inspired some of the world's noblest poetry. This fact is true not only of the Hebrew and the Christian but of other religions. But nowhere have these religious emotions been more adequately and fittingly ex-

pressed than in the Book of Psalms—many of them the perfection of lyric poetry. Of these, some were included in the Temple ritual: others were used for the devotions of smaller groups or of the individual. Some, like Psalm 136, are litanies: others, like Psalms 78, 105, 106, are national anthems.

8. Prophetic Rhapsody. The greatest of all lyric poetry is that form which Richard Green Moulton christened the Rhapsody, and which we find in the books of the greater prophets. At times, it seems to change into what might be termed dramatic monologue. Emotion often rises to ecstasy and the speaker becomes independent of time and space. Supreme examples of this form of literature are found in the Book of Isaiah, especially in chapters 1–6 and 40–55.

2. *Dramatic Poetry*

The Hebrews had no drama in the strict sense of the word; but most of their history as well as that of the early Christians had in it intensely dramatic elements which are reflected in the literature. A book like Exodus exemplifies this point. The nearest approach to drama as such is the Book of Job. Dr. H. M. Kallen argues that it was written under the influence of Greek tragedy, probably by some one who was familiar with the works of Euripides. If, as seems almost certain, the work is a product of the Hellenistic age, Dr. Kallen's theory is worthy of consideration. Much of the prophetic literature, as we have seen, has this dramatic element. The Book of Joel, for example, has not only highly dramatic situations, but, at the beginning, excellent characterization.

3. *Narrative Poetry*

Curiously enough, little narrative poetry has come down to us. Samson's Riddles and the Fable of Jotham would come under this class. The material told so charmingly by J, as well as that used by E, has epic quality, leading us to believe that previously existing cycles may have been the source. But nothing of the kind has survived.

4. *Didactic Poetry*

The Biblical writings are especially rich in Wisdom poetry. Most of it was put in its present form in the Hellenistic age. How far it was influenced by Greek thought is an open question. The teachers of Wisdom succeeded the prophets. An emphasis upon the present rather than upon the future characterises their work, hence much of this poetry and prose is not especially religious but practical as well as clever. There is a close analogy between Pope's "Essay on Man" and many of the maxims in Proverbs. This book and Ecclesiastes, together with interpolated material in the Book of Job, and the Books of Wisdom and Ecclesiasticus in the Apocrypha, contain most of the didactic poetry of the Bible.

B. PROSE

It should constantly be recalled that in the Bible prose is most frequently combined with poetry. When the thought becomes impassioned, it will pass into the higher form.

1. History and Biography. Although much history, especially that of the modern scientific order, may not rank

as literature, that of the Biblical writings will in large measure do so. Not only the Old Testament histories, but also the Gospels and the Acts of the Apostles have high literary value.

2. Genealogy. It seems incredible that this branch of writing should be considered literature; but no one who has read the fifth chapter of Genesis, of which a portion has been quoted above, can fail to perceive the truly literary quality of much genealogy found in the King James' Version.

3. Laws. It is harder to classify these, interesting as they are, as literature; but we often find in them a certain charm of expression which we associate only with literary writing; indeed Dinsmore has pointed out that the Law of Deuteronomy has become literature.

4. Stories. When we come to this division of prose, we find ourselves among some of the world's great literary artists. That teller of tales whom the scholars style J was a superb raconteur. The incomparable "Wooing of Rebekah" (Genesis 24) will hold its place as long as the human race has an ear for romance. E, more didactic in purpose, is none the less a good story-weaver. The elaborate cycles concerning Joseph, Elijah, Elisha, show the hands of master craftsmen. The idyllic story of Ruth is most delightful propaganda. The noble allegory of Jonah, that fearfully misunderstood book, expresses the highest idealism. The story of Esther moves forward with dramatic intensity. Nor must we forget the charm of the New Testament stories. The parables are cameos. An incident

like that of "The Woman taken in Adultery," declared by one critic to be the most perfect short story in the English language, exhibits in its vividness and restraint, artistry of the highest order.

5. The Essay. This form is found principally in the Wisdom literature of the Old Testament and in the Epistle of St. James in the New. Dozens of short informal discussions of affairs of every day life comply perfectly with the requirements of the modern essay.

6. The Oration. Speeches of the impassioned order are frequent in the Bible. To mention only a few, we choose those of Moses, Joshua, Samuel, and David, as well as of Peter, Stephen, and Paul. It is a question whether the Epistle to the Hebrews is not really an oration. Much of it, notably chapter 11, reads like one, and has been the model for many orators.

7. The Apocalypse. This type of literature is peculiar to the Hebrews. Closely related to prophecy, it presents visions of the future, together with interpretations of the past and present. The language is mystical and symbolic. It was written for the most part to cheer the discouraged, especially those suffering persecution. As might be expected, the prose passes readily into poetry. The two chief examples are the Book of Daniel and the Book of Revelation. Lesser apocalypses are found embedded in Ezekiel, Haggai, Joel, Zechariah, Isaiah, and in the Apocryphal II Esdras.

8. Epistles. These are found mainly in the New Testament, the majority being written by St. Paul. They exhibit

great variety, ranging as they do from the utmost simplicity, even homeliness, to superb and impassioned rhetoric.

9. Philosophy. Though found for the most part in poetic form, some of the Wisdom or philosophical literature is in prose. This is true of the Wisdom Epistle of James, although here again the seventeenth century translators pass every once in a while into free verse. The Sermon on the Mount may be included in this class, parts of it also passing into poetry.

10. Prophecy. As has been indicated, prophetic literature when impassioned, is poetry rather than prose; or, as we have seen in the case of Malachi, prose in the original becomes at times free verse in the Authorised Version. Much of the prophetic writing, however, is in prose, at times interwoven with history.

Cum Priuilegio Regiæ Maieſtatis.

COAT OF ARMS OF JAMES I FROM KING JAMES' VERSION OF THE BIBLE (1611)

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TITLE-PAGE OF THE OLD TESTAMENT FROM THE TINDALE BIBLE (1551)

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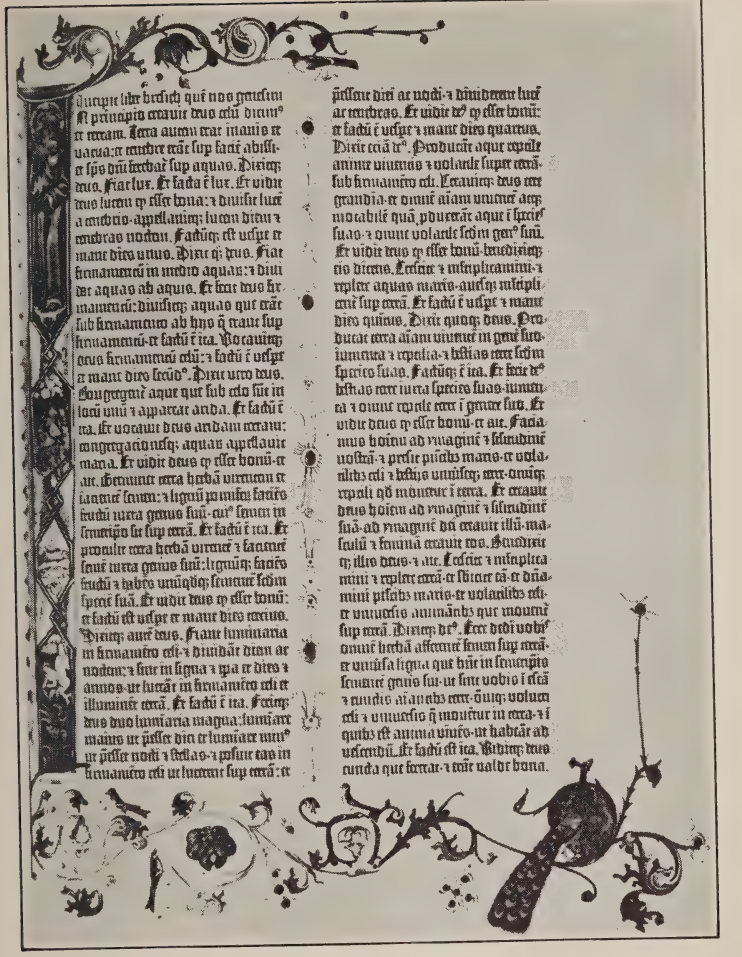

THE FIRST PAGE OF GENESIS FROM THE GUTENBERG BIBLE (1455-6)

The Gutenberg Bible was the first book printed from movable type.
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THE OLD TESTAMENT HISTORICAL WRITINGS

"It may be disputed how far the artistic treatment, as a whole, is due to professional reciters, to schools of the prophets, or to priestly families; but the fact remains that, besides her prophets, Israel was able to produce men who could create literature of permanent interest for its rich human appeal. There is in it a serenity, friendliness and universality, which bespeak a *milieu* of spiritual artists, perhaps a school of men who helped to bridge the gulf between the prophets and the people, and like the prophets they are undying examples of the genius of Israel." S. A. Cook: Cambridge Ancient History, Vol. 3.

The books of historical narrative, fifteen in number, occupying the first and larger portion of the Old Testament, include all the books from Genesis to Nehemiah, with the exception of Ruth. These fifteen are classified in several ways. Actually, there are in them two histories of the Hebrew people, the first consisting of Genesis to II Kings, exclusive of Ruth; and the second, of Chronicles, Ezra and Nehemiah. The Hebrew Bible arranged them in three groups: (a) The Law (Torah), or the Pentateuch, as the first five books are called in the Septuagint; (b) The Former Prophets, from Joshua to II Kings; (c) Ezra and Nehemiah, I and II Chronicles, placed at the very end. In this Hebrew Bible, the books of Samuel, Kings, and the Chronicles were each one book, the division into two having been made in the Septuagint.

Later scholarship has made other classifications, the most notable difference being the placing, because of the similar sources and treatment, of the first six books in one group called the Hexateuch.

It must be clearly understood that the historical books of the Old Testament are not history in the modern scientific sense of the word. The historian of today collects all first hand information on his subject, sifts, arranges, and finally tells the story, sometimes attractively, but with the utmost regard for truth, the whole truth, and nothing but the truth. Where there is uncertainty, he will clearly indicate whether his statements are unquestioned, probable, or merely possible.

The closest approach in the Bible to this modern method is found in the Gospel according to St. Luke, the opening verses of which indicate his mode of working. The Hebrew historians, however, were writing with other objects than bare historic truth. We must always remember certain *leit motifs* which appear and reappear throughout their work.

1. They believed absolutely that the Hebrews were the Chosen People of Jehovah who had given them the Law and had entered into a definite agreement, a Covenant, with them. According as they lived up to the terms of this agreement or failed to do so, they prospered or met with misfortune.

2. History, therefore, was written almost solely to present the people with examples which should serve as moral lessons.

3. The writing was done by a devout group who pondered deeply on the lessons to be drawn from the experiences of the nation; and who, therefore, as the ages passed,

kept evolving higher and higher ideals. The writings of this group were anonymous, the historians sinking their identity. Not until Greek influences were felt, did the idea of individual authorship appear.

4. The Hebrew historical writers used their sources in a different manner from the modern ones. They would copy, often word for word, the previous record of some event, adding to it pious comment of their own. If another account of the same event came to their hands, differing sometimes in important details, they would incorporate it also in the narrative. The histories thus became compilations, suitably edited. The best example of this method is to be obtained from a comparison of Chronicles with Kings, one of the former's sources.

5. Far removed in point of time from the events about which they were writing, the historians often conceived of them anachronistically, in much the same way as Chaucer did in telling of the Greek heroes when he describes them as medieval knights, or as the earlier Renaissance painters did in depicting scenes from sacred story when they dressed many of the characters in the costumes of the Italy of that day.

6. There is marked tendency, too, especially later, as in the case of the Chronicler, to idealize the heroes of the past and to leave out incidents which might detract from the favorable opinion held of them.

7. A common custom was the employment of the *midrash,* defined as an edifying expansion of some historical or biographical event. Such an expansion may be largely imaginative. The Book of Esther is thought by some scholars to be such a *midrash.* It was written by some one

familiar with the Persian court and undoubtedly has some historical basis; but the subject was treated imaginatively.

From the foregoing, then, we see that our Old Testament histories in the form in which we have them are really compilations, worked over many times by successive generations of pious editors. In them we shall find poetic conceptions of the beginnings of things, spiritualized myths learned on the march westward through Mesopotamia, dramatic stories of the patriarchs drawn from epic material sung by the early Hebrew bards, actual court records, laws, ancient and revised, genealogies, sublime poetry, prosaic enumerations—in fact, a most miscellaneous collection of material; but none the less woven together into a wonderfully harmonious whole through which, even though there are discrepancies and contradictions, one increasingly idealistic purpose runs.

The leading scholars of very different schools of thought, —Jewish, Catholic, Protestant, those of no faith whatsoever,—agree that in the first historical group, at least four distinct authorships can be distinguished. In addition to these, the hands of successive editors who have woven the four narratives together can be discerned.

These four authors, arranged chronologically, are known as J, E, D, and P, the explanation of the letters being given below. In addition we have J-E, a composite of J and E; and R, which stands for "Redactor" or "editor."

The earliest writer is J, so called because in his record, he calls God by the name Jahveh, or, as we should say now, Jehovah. He is believed to have lived not later than 850 B.C. and to have done his work in the southern kingdom of Judah. He belonged to the prophetic group; but instead

of giving vent to righteous anger at the errors into which his fellow-countrymen were falling, he sought to win them back to God by retelling in charming fashion the tales of their fathers, showing how those who had been true to the inherited ideals prospered and how those who had been false were punished. J was a consummate story-teller. In easy simple narrative, with delightful human touches, he tells his tales. The moral is there, but not thrust upon you. His ideas of God are primitive and anthropomorphic. God plants a garden and walks in it, talking to the creatures whom he has made.

A list of the almost certain compositions of J will establish his claim to being one of the world's greatest short story writers. The second Creation story, the forming of Eve from a rib of Adam, the serpent in the Garden of Eden, Cain and Abel, the first murder, the giants, the simpler part of Noah and the Ark, the Tower of Babel, one version of Abraham's journey to Egypt—the less creditable one—, Hagar and Ishmael, the angels' visit to Abraham, the wooing of Rebekah, Jacob and Esau, Jacob and Laban, the wooing of Rachel, Leah the tender-eyed, the lesser part of the story of Joseph, portions of the story of Moses such as the killing of the Egyptian, the flight to Midian, an account of seven of the Plagues, the establishment of the Feast of Unleavened Bread, the Exodus with the pillars of cloud and of fire, the crossing of the Red Sea, the wanderings in the wilderness without, however, an account of the giving of the Law on Sinai, the report of the spies regarding Canaan, part of the Balaam story, certain passages in Joshua and the first chapter in Judges summarizing the results of the Canaanitish campaign.

Here, perhaps, J's contribution ends, although it is more than likely that he continued with stories of Ehud, Deborah, Gideon, Abimelech, Jephthah, Samson, Micah, the Danites, and the establishment of the monarchy.

E is so called because of the use of the word Elohim for God in passages clearly not written by P, who also uses this designation. This writer records the history of the patriarchs from the standpoint of the northern kingdom, sometimes called Israel, sometimes Ephraim, but does not begin his record until the Call of Abram (Ch. 20). He seems to have been influenced by Elijah's teachings, writing between 800 and 750 B.C., shortly before the coming of the prophets Amos and Hosea. In contrast to J, E speaks of the Amorites rather than of the Canaanites, of Horeb rather than of Sinai, of Jacob rather than of Israel. In style, E does not differ markedly from J. He is a good story-teller; but often lacks the charming touches of the southern writer. There is no such contrast between J and E as between them and P. E uses some words and forms which are not recognizable in the English translation.

E was a teacher who used the story as a means of religious instruction. His theological views were more advanced than those of J whose statements he often corrects or modifies. For example, he retells the story of Sarah in Egypt because he feels that J's account does not present Abram in a creditable light. So, too, in the case of Hagar, the unfeeling conduct of Abram as told by J is justified by E.

To E we owe the beautiful narrative of the offering up of Isaac, intended to teach the people that God did not approve of human sacrifices. E improves on J's tale of Jacob

and Esau, softening the account of the shrewd, really sharp dealings of Jacob, and of the deceit practised by Rachel on her father. The fine story of Joseph, illustrating the guiding hand of God in the affairs of those whom he had chosen and who were loyal to him, is in the main E's composition as are also the story of the Golden Calf, the leprosy of Miriam, the fiery serpents and the brazen serpent, the death of Moses, the crossing of the Jordan followed by the conquests of Jericho and Ai, Joshua's farewell address. E made additions to J's stories of the Judges. In his account of the establishment of the monarchy, E stressed the divine nature of the institution. The story of Saul and the Witch of Endor, followed by his death is told in order to inculcate religious truth, for E is primarily didactic. J undoubtedly had the same intention, but, greater artist that he was, made it less obvious.

In his theology, E does not exhibit the simple anthropomorphic ideas which we find in J. God reveals himself through dreams, visions, angels: he does not appear in person.

J-E is the name given to a compilation of the works of J and E. Some editor, or group of editors, combined the two, sometimes copying verbatim the material from each; and sometimes, when they both treated the same subject but differed in details, weaving them together and adding connecting links. This interwoven matter with the connecting links is referred to, therefore, as J-E. It is thought to have been compiled during the reign of Manasseh.

It seems highly probable that in the narrative as well as in the poetic, prophetic, and wisdom literature, there were schools of writers who revolved around one or more fine

literary artists and who copied their style. This theory would account for the difficulty in determining whether certain later stories were the work of J or E. The handing down of a style was common also to the Greeks, Celts, and other peoples.

The interweaving of J and E may be best seen in the excellent story of Joseph. The greater part of it comes from E, especially those portions relating to dreams and visions; but J's charm is felt in such an episode as that of the cups placed in the mouths of the sacks. The following is an analysis of the joint authorship accepted by many scholars.

Chapter	37	J-E
	39	J
	40–42	E, with the exception of three verses from J and one from P.
	43–44	J
	45	E
	46–47	J, E, and P. The vision in 46:2–4 is from E; the list of Jacob's family, 46:8–27, is from P. 47:13–27 is J.
	48	J, E, and P.
	49	The poem, vv. 1–27, is one of the oldest Hebrew poems, handed down by J., but far older than his time; vv. 29–33 are from P.
	50	Vv. 1–11 and 14 are from J; vv. 12 and 13 are from P; the remainder from E.

D is the title given to a writer and his school whose work makes its appearance in the Book of Deuteronomy and in subsequent writings. He is believed to have written not earlier than Hezekiah, probably towards the end of the reign of Manasseh. Much of the book consists of a code

of laws. High ideals, a definite conception of monotheism, a generous humanity, decided qualities of style, and a constant reference to the peculiar relation between God and his people characterize the book. We shall discuss this Deuteronomist and his followers under the book called by his name.

The writings of P, the latest of the four main components of the earlier group of histories, were put in final form probably about 450 B.C. They really constitute the framework of the Pentateuch. The main portion of it, namely, the legislation of the priests, had taken shape clearly by the time of Ezekiel. The Holiness Code (H), found in Leviticus 17–26, resembles in style and thought the writings of that prophet.

The work as a whole, when separated from the other elements, gives a very short history of the patriarchs but extended treatment to the origins of religious practices and to the priestly legislation. The style is readily recognizable from its formality. Fixed phrases are repeated, redundancy abounds as does poetic parallelism, there is a distinctive vocabulary found nowhere else in the Old Testament except in Ezekiel. Close attention is paid to genealogy, something dear to the heart of an exclusive people.

In theology, P differs radically from both J and E. The God of P does not walk and talk in the garden, nor speak from the burning bush. He issues his fiats and they are so. Then, too, with P's pronounced conceptions of the priesthood, the patriarchs are not represented as offering sacrifices. This, he felt, could not be done until a Tabernacle had been built and a priesthood, Aaron and his sons, duly established to offer them.

Most interesting is the contrast between the account of the Creation given by P at the opening of Genesis and that of J which immediately follows it from Chapter 2:4b to 2:25. These two narratives were placed side by side by the compilers. P represents the world first as a chaos with darkness brooding over the face of the deep, from which in successive stages evolved day and night; earth, sea, and sky; and the various forms of life reaching a climax in man. J, on the other hand, represents God as making the earth and the heavens and the plants at once, after which rain was sent upon the earth. In P, man and woman are created together, with no mention as to the method by which they were made. In J, on the contrary, man is created first; but as he is lonely, woman, made from his rib, is given him as an helpmeet—a primitive conception. God in P is transcendental: in J anthropomorphic.

Similarly, we can trace the hands of the two writers in the account of the Flood where, though the narratives are more closely interwoven, differences in style and thought distinguish them. There is a variation in the time given to the Flood, P making it last one year and eleven days, J assigning to it sixty-one days. As in the case of the Creation, P's conception of God is much the loftier. It will be noted, too, that P does not mention Noah's sacrifice, feeling as he did that there could be no sacrifices until there was a definitely constituted priesthood.

The firſt boke of Moſes, called Geneſis. Fo. i.

UPPER HALF OF FIRST PAGE OF GENESIS FROM THE COVERDALE BIBLE (1535)

(Reproduced by permission of The Huntington Library, San Marino, California.)

PLATE ILLUSTRATING EXODUS 41 FROM THE COVERDALE BIBLE (1535)

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THE LAW

(*C.* 457 B.C.)

GENESIS

"The stories in Genesis have the freshness and glamour of an older world. Originally the inventive expression of a rude people, who had to win their way by fighting, whose God was a god of battles, the tales of Israel's earliest days, by some strange kind of metamorphosis, are suffused with idyllic charm.... Life is idealized, as seen through the bright haze of dawn." Carleton Noyes: The Genius of Israel.

The word "Genesis" signifying "Creation," comes from the Septuagint. It is the Book of Beginnings, the compiler giving us first the earliest history of man in general (Ch. 1–11:26), and then of the Hebrew patriarchs: Abraham (Ch. 11:27–25:18); Isaac and Jacob (Ch. 25:19–36); and Joseph (Ch. 37–50). After explaining the origin of the human race and its differentiation into peoples and languages, the book tells of the coming of the Hebrew people under Abraham out of Ur of the Chaldees into Palestine, of their sojourn there under Isaac and Jacob, and of the final migration of a Hebrew tribe into Egypt in the time of Joseph.

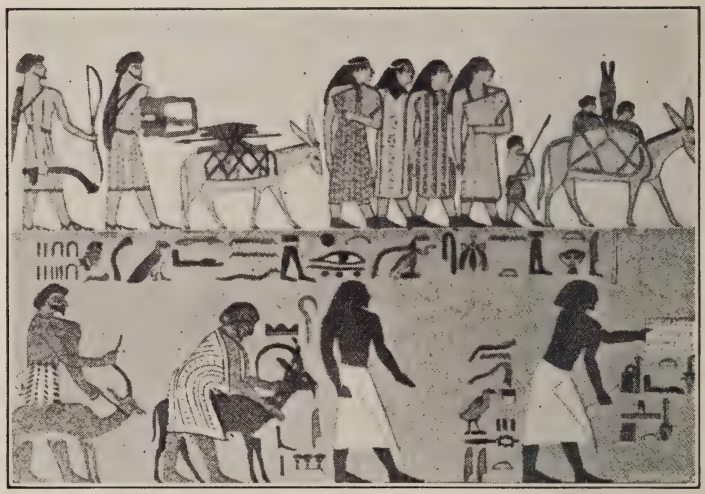
The earlier portion of the narrative is concerned with

the causes of things, accounting for them by traditions some of which became familiar to the Hebrews during their sojourn on the Euphrates. Among the cuneiform writings on clay tablets discovered in Mesopotamia we find accounts of the Creation, the Tree of Life, the Serpent, the Flood with the Ark and the Dove similar to those in the Bible. The interesting thing to note is that the often crude legends of the Great River are in the Hebrew version spiritualized and made to convey the highest religious truth. They enable us to compare the moral growth of the Hebrews with that of their neighbors.

Genesis opens with a magnificent poem of Creation representing the theological views of P, the Priestly group, who put the book in its present form. These compilers, however, followed their composition by accounts which were current among the Hebrew people, stories which had been handed down for generations and told for edification. Needless to say, any attempt to criticize the science found in the opening chapters of Genesis indicates a completely wrong approach to the book. We must always remember that the Bible, especially the Old Testament, is the record of a progressively evolving idealism. It is only natural that the earlier stages of this record should reflect primitive notions; indeed, if they did not, the picture would not be a true one.

In style, Genesis is one of the most attractive books in the Bible. The vivid narrative of J with its charming human touches, to say nothing of quiet humor, E's well-constructed stories such as the sacrifice of Isaac and the incomparable tale of Joseph, the noble opening poem of the priests, all these lend variety. There is rapid movement,

dramatic suspense, and back of it all the feeling that events are progressing to some far off goal. Few books of the Bible have been more closely studied, we might say, fought over, by the scholars. There are more well-known stories in Genesis loved by childhood than in any other book in the Old Testament. Told and retold down through the ages, they have achieved that perfection of form characteristic of the best folk tale.



SYRIAN TRADERS IN EGYPT, AS SHOWN ON A TOMB AT BENI HASSAN

(From Barton's "Archaeology and the Bible." Used by permission of the American Sunday-School Union.)

Chapter 14, apparently from an unknown source, is of great historic interest, reflecting as it does occurrences, the authenticity of which seems to have been confirmed by recent archaeological discoveries.

QUOTATIONS WELL KNOWN OR WORTH KNOWING

1:1 In the beginning God created the heaven and the earth.

1:3b Let there be light. (*Fiat lux.*)

1:5b And the evening and the morning were the first day.

1:22b Be fruitful and multiply.

1:26a And God said, Let us make man in our image, after our likeness.

2:2b–3a He rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it.

2:7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

2:8a And the Lord God planted a garden eastward in Eden.

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

2:18 And the Lord God said, It is not good that the man should be alone; I will make an help meet for him.

2:22 And the rib, which the Lord God had taken from man, made he a woman.

2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

3:5c Ye shall be as gods, knowing good and evil.

3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

3:13c And the woman said, The serpent beguiled me, and I did eat.

3:16cd In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

4:9b Am I my brother's keeper?

4:13b My punishment is greater than I can bear.

4:15c And the Lord set a mark upon Cain.

4:16b The land of Nod.

5:24 And Enoch walked with God: and he was not; for God took him.

5:27 And all the days of Methuselah were nine hundred sixty and nine years.

7:9a There went in two and two unto Noah into the ark, the male and the female.

7:11b The same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

8:11a And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off.

9:6a Whoso sheddeth man's blood, by man shall his blood be shed.

9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

9:18a- And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth . . . and

9:19b of them was the whole earth overspread.

10:8a, 9b And Cush begat Nimrod. . . . He was a mighty hunter before the Lord.

11:9a Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth.

12:3c And in thee shall all families of the earth be blessed.

14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

15:12 And when the sun was going down, a deep sleep fell upon Abram: and, lo, an horror of great darkness fell upon him.

15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16:12a And he will be a wild man; his hand will be against every man, and every man's hand against him.

17:8c For an everlasting possession.

18:25d Shall not the Judge of all the earth do right?

19:24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.

19:26 But his (Lot's) wife looked back from behind him, and she became a pillar of salt.

25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

25:29–30 And Jacob sod pottage. . . . And Esau said to Jacob, Feed me I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

27:22b The voice is Jacob's voice, but the hands are the hands of Esau.

27:46a And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth.

28:17b How dreadful is this place: this is none other but the house of God, and this is the gate of heaven.

31:49 And Mizpah; for he said, The Lord watch between

me and thee, when we are absent one from another.

37:3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

37:19b Behold this dreamer cometh.

41:4 And the ill favoured and lean-fleshed kine did eat up the seven well favoured and fat kine.

42:38b If mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

43:7c We told him according to the tenor of these words.

45:10 Thou shalt dwell in the land of Goshen.

46:29c And he fell on his neck, and wept on his neck a good while.

47:9b Few and evil have the days of the years of my life been.

49:4a Unstable as water, thou shalt not excel.

49:22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.

PASSAGES WELL KNOWN OR OF SPECIAL LITERARY EXCELLENCE

1:1–2:3 The Priestly Story of Creation. 2:3–7 The J Story of Creation. 2:8–3:24 The Garden of Eden and the Serpent. 4:1–17 The Story of Cain. 6:1–8:22 The Flood. 11:1–9 The Tower of Babel. 16:1–16 The Story of Hagar (first part). 18:16–19:29 The Story of Sodom. 21:9–21 The Story of Hagar (second part). 22:1–19 The Offering up of Isaac. 24:1–67 The Wooing of Rebekah. 25:20–34 Jacob and Esau. 27:1–28:9 Jacob and Esau continued. 28:10–22 Jacob's Dream. 29:1–30 Jacob and Rachel. 37:2–36 The Story of Joseph. 39:1–50:26 The Story of Joseph continued.

EXODUS

"Caiaphas: You preach to-night, Father?
(Annas nods)
Zadok: May we know your text?
Annas: Deliverance.
Zadok: A great text for this great time.
Annas: The only text, for all time.
Zadok: Truly, there is nothing more marvelous.
Annas: We are all in Egypt, making bricks without straw for strangers."

Masefield: Trial of Jesus, Act 1.

The name of this book also is derived from the Septuagint. The history covered by it extends from the death of Joseph until the building of the tabernacle in the wilderness at the beginning of the second year of the Exodus. There is no more dramatic episode in literature than this great folk migration of a people oppressed by a new king who knew not Joseph. Their deliverance was wrought through the brutal act of the selfsame monarch who sought to exterminate the children of Israel. In the famous story of Moses in the bulrushes, the daughter of Pharaoh rescues and educates the one who was to lead them out of bondage. Who can forget the thrills of suspense experienced when, as a child, he first heard the story of the ten plagues of Egypt ending with the appalling death of the firstborn. Then the hasty preparation for flight, the meal eaten standing, the pursuit of Pharaoh, and the overwhelming of his hosts with their chariots in the Red Sea—the whole ending

with the superb exulting ancient paean of victory, the Song of Miriam accompanied by the timbrels and dances of her women:

"Sing ye to the Lord, for he hath triumphed gloriously: the horse and the rider hath he thrown into the sea."

But the dramatic elements are not ended. There are the wanderings in the wilderness of Sin, the murmurings at the bitter waters of Marah, the quails and the manna, the defeat of Amalek through the upheld arms of Moses, with finally the arrival at Sinai, the mountain of the thick cloud, thunder, lightnings, and smoke, the giving of the Law, the worship of the Golden Calf, the wrath of Moses, and the second giving of the Law.

Prosaic in contrast, but interesting, are the legal material contained in the book and the instructions for the building of the tabernacle and for the ceremonies to be held in it. In chapters 20 to 23 we have the famous Book of the Covenant, beginning with the most familiar form of the Ten Commandments. This is a simple code for a pastoral people. The ideals set forth are primitive—eye for eye, tooth for tooth—but none the less there are kindly and humane features. There is no emphasis yet upon centralization of worship nor elaboration of ceremonial.

A smaller and more primitive code, thought to come from J is found in Ch. 34:1–26. Possibly this was originally a decalogue.

The directions for the making by wise-hearted men of the portable house of worship known as the Tabernacle are detailed and complete, so complete, in fact, and magnificent, that we must believe unquestionably that we have here

an idealization by the P writers who have given us this part of the book.

Superb is the ending of Exodus. The glory of God fills the newly finished Tabernacle and his Chosen People march on guided by the Pillar of Cloud by day and by the Pillar of Fire by night. The book as a whole, even though the movement is retarded by legal codes and by building specifications, has an onward and inevitable sweep. A magnificent panorama it is, bringing forward the narrative of the chosen people to their wanderings in the wilderness. The problems with which scholarship vexes itself are not our concern. Whether the Exodus took place under Mineptah about 1220 B.C., or under Ahmosi I in 1580 B.C., or, as some destructive critics would have us believe, never took place at all, is not of interest from the literary standpoint. The Book of Exodus remains the world's great epic of Deliverance, the epic of the most remarkable and most influential people of which history has record, and this deliverance has so stamped itself on the mind of that people that after well nigh three thousand years it still forms the theme of their most solemn annual festival—nay, more, has transferred itself symbolically to Judaism's daughter religion, Christianity, to reappear in her Queen of Feasts, Easter.

HYSSOP

(From "The New Century Dictionary." Not to be reproduced without permission of the publishers.)

QUOTATIONS

1:8	Now there arose up a new king over Egypt, which knew not Joseph.
2:3	An ark of bulrushes.
3:5b	The place whereon thou standest is holy ground.
3:8c	A land flowing with milk and honey.
4:10d	I am slow of speech, and of a slow tongue.
12:36c	And they spoiled the Egyptians.
15:1b	I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.
15:23b	They could not drink of the waters of Marah, for they were bitter.
16:3b	Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full.
21:24	Eye for eye, tooth for tooth, hand for hand, foot for foot.
23:8	And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.
34:28c	And he wrote upon the tables the words of the covenant, the ten commandments.

PASSAGES

1:7–2:10 The Infancy of Moses. 3:1–:17 Moses and the Burning Bush. 6:28–12:36 Moses before Pharaoh—The Ten Plagues of Egypt. 13:17–14:31 The Passage of the Red Sea and Destruction of Pharaoh. 15:1–18 Moses' Song of Triumph. 15:20–21 Miriam's Song of Triumph. 20:1–17 The Giving of the Ten Commandments. 20:1–23:33 The Book of the Covenant. 32:1–35 The Worship of the Golden Calf. 34:11–26 Primitive J Code.

LEVITICUS

"The dominant interest is priestly and the contents are almost wholly legislative, not historical. But they are by no means homogeneous, and the occurrence of repetitions and divergences, the variations of standpoint and practice, and, at times, the linguistic peculiarities, point no less clearly to diversity of origin." J. F. Stenning, Leviticus, Encyclopedia Britannica, 14th ed., Vol. 13.

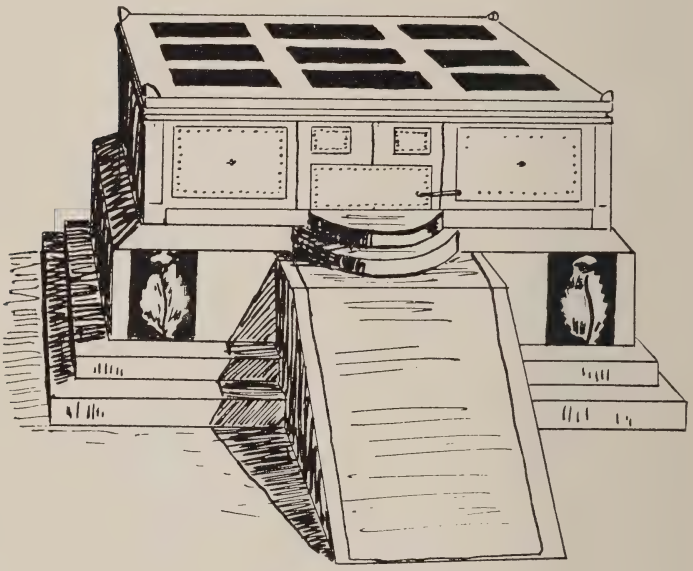
From the antiquarian standpoint, Leviticus is of great interest; from the literary one, of little. The title comes from the Septuagint. The compilation consists of the priests' law book as contrasted with that of the people found in Deuteronomy, Ch. 12–28, an amplification of the Book of the Covenant set forth in Exodus, Ch. 20–23.

Several sources were used by the priestly writers. The whole is set in the P framework of the Hexateuch. Portions of Leviticus, Ch. 8–10, may be connected with Ch. 29 of Exodus.

Four district groups of laws are found:

(a) Those relating to the Temple sacrifices (Ch. 1–7)
(b) Purification and uncleanness, together with the ritual for the Day of Atonement (Ch. 11–16)
(c) The Holiness Code (H), coming from the time of Ezekiel and worked over for harmonization by a late priestly editor (Ch. 17–26)

(d) Vows, sanctification of houses, tithes and the like (Ch. 27)



AN ALTAR OF SACRIFICE
(Drawn by Vernon Redding.)

NUMBERS

"The author had two very distinct purposes in mind: one was to teach the people that God is a jealous God who will surely punish sin, and the other was to show them that the priesthood existed by the divine will (chapters 16 and 17). Hebrew literature may contain no drama, but the Jews certainly knew how to tell a story dramatically.... The author has a narrow and naïve mind, shaping history to enforce his moral lessons, and finding God in signs and wonders." C. A. Dinsmore: The English Bible as Literature.

The name "In the Wilderness" given by the Jews to this book is much more appropriate and comprehensive than the title which it bears. The latter applies only to five chapters, 1 to 4, and 26, in which are given the two numberings or censuses of the people in the second year and in the fortieth after the Exodus. The book in the main tells the story of the forty years' wandering of the Israelites in the wildernesses of Sinai and of Paran, and in Moab, before their entrance into the Promised Land.

In addition to these statistical chapters, there is a continuation of the laws found in Leviticus, those giving specific directions for the consecration of the Sons of Levi. A difference to be noted between Numbers and Deuteronomy is found in the fact that in the latter book, the terms "priest" and "Levite" were synonymous; whereas in the former, only those Levites who could claim descent from Aaron were considered priests. Chapter 33 contains an enumeration of the two and forty journeys of the Israel-

ites, followed in Chapter 34 by a description of the borders of the new land and a statement as to those who are to inherit it.

The legal and statistical material is interspersed with episodes occurring during the wanderings. Many of these

SINAI FROM THE AIR: THE DESERT WITH AN OASIS IN THE FOREGROUND

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relate to murmurings or rebellions. There was the wearying of the manna and the longing for the fleshpots of Egypt, punished by the sending of the quails which brought the plague; the sedition of Miriam, punished by leprosy; the report of the spies who returned bearing the huge cluster of the grapes of Eschol as well as the report of the giant sons of Anak; the revolt of Korah, Dathan, and Abiram

whom the earth swallowed; the miracle of Aaron's rod which budded; the deaths of Miriam and Aaron; the water drawn from the rock struck by Moses at Meribah; the plague of fiery serpents the bites of which were healed when those stricken looked at the brazen serpent lifted by Moses; the ancient song sung at the digging of the well at Beer; the spoiling of the Midianites and the establishment of the Levite cities; in all, a goodly series of incidents which have entered deeply into the subconsciousness of the English-speaking world, to be reflected in its prose and poetry.

From the literary standpoint, the climax of the book is found in Chapters 22–24 which contain the story of Balak, King of Moab, and Balaam, with the four magnificent oracles delivered by the prophet. These are in the very highest rank of Hebrew poetry and also receive in the older English translation a superb rendering. They exhibit a sublimity characteristic of the greatest verse and may be compared unquestionably with the best in Job.

Like Genesis, Exodus, and Joshua, this book of Numbers is compiled from J, E, and P. From the general character it might be guessed that P contributes the larger portion, some twenty-five chapters. The Balak and Balaam story alone is untouched by the priestly writers, being derived from the J-E source. Some eight chapters are an interweaving of J, E, and P.

QUOTATIONS

6:24–26 The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious

unto thee: the Lord lift up his countenance upon thee, and give thee peace.

12:3 Now the man Moses was very meek, above all the men which were upon the face of the earth.

16:22b O God, the God of the spirits of all flesh.

21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

23:7c Out of the mountains of the east.

23:10c Let me die the death of the righteous, and let my last end be like his.

23:22b He hath as it were the strength of an unicorn.

23:23c What hath God wrought!

24:5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

24:9c Blessed is he that blesseth thee, and cursed is he that curseth thee.

24:17a, b, c I shall see him, but not now:
I shall behold him, but not nigh:
There shall come a Star out of Jacob,
And a Sceptre shall rise out of Israel.

26:10a And the earth opened her mouth and swallowed them up.

35:11a Then ye shall appoint you cities to be cities of refuge for you.

PASSAGES

6:13–21 The Law of the Nazarite. 11:4–35 Kibroth-hattaavah or the Graves of Lust. 13:17–33 The Report of the Spies. 16:1–50 Korah, Dathan, and Abiram. 17:1–13 Aaron's Rod that Budded. 20:2–13 Water from the Rock of Meribah. 21:4–9 The Serpent in the Wilderness. 22:1–24:25 The Story of Balak and Balaam.

"MOSES" BY MICHELANGELO
(Courtesy of The Metropolitan Museum of Art.)

DEUTERONOMY

"Laws are commonly dry enough reading, but this author has touched the dry bones with the magic of a vivid imagination.... In this book we have something unique: law flaming with personality, the spirit of the law speaking in the cadences of great music, statutes luminous with spiritual passion. Law has become literature, the literature of power." Charles Allen Dinsmore. The English Bible as Literature.

The name "Deuteronomy," meaning the Second Law, the Book of Exodus containing the First, was given to this fifth member of the Pentateuch by the Septuagint. The book as we have it now is another compilation, receiving its final form after the Exile. Its nucleus is the product of a writer who seems to have lived not earlier than the reign of Hezekiah and not later than that of Josiah, probably in the long reign of wicked Manasseh. The rediscovery of at least a portion of the work was made the basis of Josiah's reformation.

This nucleus consists of a code of laws found in chapters 12 to 26, itself a compilation of various laws prescribed at different shrines. The writer has harmonized these; and, in addition, in the interests of unification, urges the establishment of one center of worship. The code is prefaced by a summary of history and followed by some addresses, a couple of poems, and an account of the death of Moses. The whole work is given a semblance of unity by being presented as a series of discourses put into the mouth of

Moses, a device common enough in ancient literature and found later in the Fourth Gospel.

The work of this writer, known as D, the Deuteronomist, is characterized by his lofty idealism. The conception of God is much in advance of that previously held. God is a spirit, hence no image must be made of him. He is the only God. Though great and to be feared, he loves his chosen people; but demands that they love him with heart and soul and obey his precepts. All this, if written in the reign of Manasseh, would bring to the Hebrew people a realization of the moral and spiritual falling away under that monarch.

An outstanding characteristic of the legislation found in the D code is its spirit of kindness and fairness. The position of woman, too, is dignified: she is no longer a chattel of man. Trials are to be marked with justice. The judges are to judge righteously between every man and his brother, and the stranger that is with him. They are not to respect persons, but are to hear the small as well as the great, they are not to be afraid of the face of man. They are not to take gifts, for a gift doth blind the eyes of the wise and pervert the words of the righteous.

The sentences, however, are pitiless. Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. But here we trace the beginning of individual responsibility in the statement that the fathers shall not be put to death for the children, nor the children for the fathers, but every man shall be put to death for his own sin. The people are enjoined, too, to treat the poor, the widow, and the fatherless kindly. The slave who has served faithfully for six years is to be freed in the seventh year and is not

to be sent away empty-handed. A little is to be left in the fields and in the orchards for the gleaners. Even the ox is not to be muzzled when he treads out the corn. In many places in Deuteronomy there is found this marked advance in humaneness and enlightenment.

There is a distinct difference in the style of D as contrasted with J, E, and P. There are frequently recurring words and phrases. Note the constant repetition of the expressions, "The Lord our God," "The Lord thy God," "The Lord God of our fathers," insistently reminding the people of the abiding presence of Jehovah and the closeness of his relationship to them. Other characteristic expressions are not apparent in translation; but even in the English a distinctive quality of style can be recognized.

The hands of J-E and P appear in some of the last chapters of the book. The Song in chapter 32 assigned to Moses bears internal evidence of composition by some unknown author during the Exile.

So great was the influence of the Deuteronomist and his school that the later books, from Joshua to Kings, viewing history from his standpoint are called the "Former Prophets," for in them history is presented as a series of moral lessons.

Although scholarship may speak of a Hexateuch and join Joshua to the previous books, it must always be remembered that to the pious editors the Torah, the five books of Moses, were a literary unit. The beginnings of the human race, the beginnings of the people chosen by God, their divine guidance from Ur of the Chaldees into Palestine, thence into Egypt, were one stage in a national drama. The marvelous deliverance from the land of bond-

age under the supreme leadership of Moses, the servant of the Lord, whom the Lord knew face to face, a prophet like whom none had since arisen in Israel, the building of a place of worship for this God, the formulating of the laws and ceremonies by which this worship might be performed, the wanderings in the wilderness with their many failures and sufferings, and the final arrival within sight of the long sought goal,—all these constituted the second stage. And now this great man, himself refused entrance into the land of promise, bids farewell to his people, rehearsing solemnly before them all the experiences which they had shared and charging them straitly to keep the covenant entered into with the Lord their God. Once more we are before Sinai; and out of the midst of the fire, of the cloud, and of the thick darkness, we hear the great voice uttering The Law which was written on two tables of stone.

His message ended, Moses bursts forth into impassioned song. In passages of rare beauty he calls down on the people the blessings of Jehovah, then ascends the mountain of Nebo to the top of Pisgah to seek his lonely sepulchre of which no man knoweth unto this day.

The solemn majesty of Deuteronomy with its concluding pathos forms a supremely fitting ending to the Torah. Too often its literary values of which the final editors had a keen sense are ignored in the maze of surrounding scholarship. The ideas expressed in one form of art have perhaps never been more adequately translated into another form than in the case of Michelangelo's "Moses." The grandeur of the figure, its exorable sternness, its infinite sadness, its amazing strength match the character of the great Lawgiver set forth in the last book of the Torah.

QUOTATIONS

1:8bc	Go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.
4:24	For the Lord thy God is a consuming fire.
6:4	Hear, O Israel: the Lord our God is one God. (*Shema Israel.*)
7:19b	The signs, and the wonders, and the mighty hand, and the stretched out arm.
8:3e	Man doth not live by bread alone.
8:9	A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.
9:6c	A stiffnecked people.
9:10a	Two tables of stone written with the finger of God.
10:22c	As the stars of heaven for multitude.
13:1a	A dreamer of dreams.
13:6b	The wife of thy bosom, or thy friend, which is as thine own soul.
24:1d	Let him write her a bill of divorcement.
27:17a	Cursed be he that removeth his neighbour's landmark.
28:6	Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goes out.
28:23	And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.
28:37	And thou shalt become an astonishment, a proverb, and a byword among all nations.
28:67	In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!
29:18c	Gall and wormwood.
30:15	See, I have set before thee this day life and good, and death and evil.

32:10	He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.
32:14c	Thou didst drink the pure blood of the grape.
32:15a	But Jeshurun waxed fat and kicked.
32:33	Their wine is the poison of dragons, and the cruel venom of asps.
32:41a	If I whet my glittering sword.
33:25b	As thy days, so shall thy strength be.
33:27a	The eternal God is thy refuge, and underneath are the everlasting arms.
33:28bc	The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.
34:6	And he buried him (Moses) in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.
34:7	And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.

PASSAGES

1:16–17 The Charge to the Judges. 6:4–9 The Shema or Confession of Faith of Israel. 16:1–8 The Feast of the Passover. 32:1–43 The Song of Moses. 33:1–29 The Blessing of Moses. 34:1–12 The Death of Moses.

THE FORMER PROPHETS
(JOSHUA, JUDGES, SAMUEL, KINGS)

HISTORICAL BACKGROUND OF JOSHUA AND JUDGES

We have seen that one or more of the Hebrew tribes went down into Egypt. Inasmuch as about 1450 B.C. Palestine was practically part of the Egyptian empire, contacts between the two peoples would have been continuous. According to the Amarna letters, written to Amenhotep IV something like a century later by captains of Palestinian garrisons, the land was being overrun by the "Habiru," clearly the Hebrews. These may have been groups of the earlier immigrants who had remained in Northern Palestine until the Hittite expansion about 1550 B.C. compelled them to move south. Some went as far as the Negeb, whence the journey to Egypt was short. Perhaps they followed the Hyksos. One theory holds, we know, that they fled after the fall of the Hyksos. In any case, while in Egypt they had not only come in contact with the higher civilization of that country; but were fortunate in securing a supremely great leader, Moses, who aroused in them a sense of unity and strengthened it by a legal code and a religious center. Under him they emigrated northeastward, attacking as they went the Canaanites now weakened by long subjection to Egypt.

Our only source for the history of this period is tradition embodied in detached stories which later have been revised so as to give the appearance of unity. The revision, however, was not skilful enough to conceal many inconsistencies and contradictions apparent in the narrative. The period was naturally one of great confusion. It is probable that Canaan was invaded at three points: not only by fording the Jordan at Jericho, but also from the Negeb to the south, as well as at Shechem. The conquest was a gradual one, carried on here and there by individual leaders. The Canaanites while reduced were not subjected. The success of the invaders encouraged other desert tribes to do likewise. All these conditions forced the clans to draw together. The book of Judges tells the story better than that of Joshua, for it preserves more of the primitive character of the tales, even though they are set in an idealistic frame work which would have us believe that the Judges ruled over a united Israel following one another in regular succession. Still, such a composition as the Song of Deborah, celebrating the victorious repulse by six of the Hebrew tribes of a great Canaanitish onslaught, shows that the people, even though lacking centralization, is finding itself. During this period, the originally nomadic Hebrews were passing from the pastoral to the settled agricultural stage.

But a far more serious enemy awaited the Children of Israel. These were the Philistines who had settled on the low-lying southeastern Mediterranean coast. Just what the origin of these peoples was, we do not know. Scholarship now inclines to the view that they came originally from Caria, in Asia Minor, by way of Crete. They founded five key city states—Ashdod, Ashkelon, Ekron, Gath, and Gaza

—which controlled the trade-routes from Mesopotamia to Egypt, as well as to Arabia. The toll which they imposed upon the caravans passing that way added not a little to their coffers. They were not Semites, despite the fact that the name of their country "Philistia" has given us the modern word "Palestine." They had developed a strict military organization, like that of the Spartans, which rendered them markedly superior to their upland opponents. At the very first, they seemed to have learned the language and ways of the conquered Canaanites. During this time, about 1100 B.C., the Hebrews were suffering constant attacks at the hands of the more or less nomadic tribes from across the Jordan—the Moabites, the Midianites, and the Ammonites. It was just at this inopportune time that the Philistines chose to attack Palestine, which they did successfully, first defeating the Hebrews and capturing the Ark of the Covenant, then holding them subject by means of garrisons scattered throughout the land and imposing heavy taxes.

JOSHUA

("God of Salvation") * (*C.* 500 B.C.)

This is the last book of the Hexateuch, the compilation of which was completed by priestly writers at the close of the Exile or later. It consists of two main sources, one found in Chapters 1 to 12, and in 23, probably from the J-E school, though strongly modified by the Deuteronomists. This gives an idealized account of Joshua's rapid and complete conquest of Canaan, together with much statistical material. Jericho and Ai are overthrown. Strengthened by a league formed with Gibeon, Israel defeats five allied kings, thus gaining control of northern Palestine. All this narrative should be checked closely with the truer account in Judges where the slow and difficult advance of Joshua's forces is clearly set forth. After a rehearsal in chapter 12 of all the victories of both Moses and Joshua, the J-E narrative is continued in chapter 23 with a farewell discourse of Joshua modelled on that ascribed to Moses at the end of Deuteronomy.

The remainder of the Book of Joshua, taken from the priestly record P, describes the allotment among the tribes of the newly acquired lands. The provision made for the priests and the Levites is emphasized, and Eleazer, the

* Translations of names of books of the Bible are thus indicated throughout.

priest, is given a position of high importance (Ch. 22). Traces of an older document used by the writer of Judges and giving a different impression of the conquest from that found in the earlier chapters also appear in this P section.

The purpose of the writer was, as so often, to teach religious truths, to drive home by repeated examples the lesson that obedience to Jehovah brings prosperity; disobedience, disaster. The entrance into the Promised Land produced at once conflict between the purer religion of the intruders and the licentious rites of the nature-worshipping Canaanites. Against the debased ceremonies of the sanctuaries of Baal with their religious prostitutes, of whom Hosea's wife was perhaps one, the prophets uncompromisingly set their faces. Only too many of their own people were corrupted by the degenerating influences. We must bear these facts in mind if we wish to understand why the Book of Joshua, the first of the "Former Prophets," was written. The author aims primarily at charging his readers and hearers to observe according to all the law which Moses had commanded; to turn not from it to the right hand or to the left, that they might prosper and have good success whithersoever they went.

The well-known stories of the Book of Joshua are those of the harlot Rahab and the spies, with the deliverance wrought for her and her house by the scarlet cord bound in the window; the compassing of the walls of Jericho seven times and their falling down at the blast of the rams' horns and the trumpets; the sin of Achan and his punishment; the taking of Ai by ambush; the wily work of the Gibeonites with their old shoes and garments and mouldy bread; the account from the Book of Jasher of the sun

standing still upon Gibeon and the moon in the valley of Ajalon; the slaughter of the five kings, and the final conquest of Canaan.

In Joshua 10:13, we have one of the two references to the Book of Jasher, the other being in 2 Samuel 1:17–27. This seems to have been a collection of songs relating to important historical events. Nothing is known of it beyond the fact that it must have been written after the time of David.

The accounts taken from the J-E school have still their charm and directness; the enumerations drawn from the P sources are clearly distinguishable.

BEST KNOWN QUOTATIONS

2:18b	Thou shalt bind this line of scarlet thread in the window which thou didst let us down by.
9:21b	Let them be hewers of wood and drawers of water.
11:4b	Much people, even as the sand that is upon the sea shore in multitude.
23:14a	And, behold, this day I am going the way of all the earth.

BEST KNOWN PASSAGES

2:1–22 and 6:1–25 The Story of Rahab, the Harlot, with the Siege of Jericho. 7:1–26 The Sin of Achan. 8:1–29 The Capture of Ai. 9:3–27 The Crafty Gibeonites. 20:1–9 The Cities of Refuge.

JUDGES

This book is really an account of the settlement of Canaan by the Hebrew tribes and parallels that given in Joshua. The opening words, "Now after the death of Joshua it came to pass," seem to have been inserted by a late editor who wished to give the book the appearance of continuing the Book of Joshua. Needless to say, this continuity is more apparent than real, since documents of varying age are woven into it. As we have seen, the writer of Joshua idealized his history leaving the impression that the speedy conquest was a concerted move on the part of the twelve tribes under the leadership of Joshua. What really happened was a gradual penetration, two or three of the tribes moving first, thus causing various shifts and combinations. Not until many years after, was there a resistance to a common foe which developed a national sense and brought about a union of the tribes under a king.

The book falls into three divisions.

1. Chapters 1–2:5 form an introduction telling of the positions of the various tribes at the beginning of the period.

2. Chapters 2:6–16:31 give us stories of the Judges, some dozen or so, the most famous of which are Caleb, Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, and Samson.

3. Chapters 17–21 are an appendix with two narratives.

The first tells the story of Micah and the Danites as a result of which a sanctuary was established in Ephraim; the second, a history of the punishment of the Benjamites and the restoration of their remnant.

From the standpoint of literature, peculiar interest attaches to the Fable of the Trees (9:8–15), told by Jotham to the men of Shechem, one of the few Biblical examples of this ancient species; to the riddles found in the story of Samson; and to the splendid triumphal song of Deborah and Barak in chapter 5. History in the Book of Judges is not idealized. Stories like those of Jael and Sisera, of Ehud, of Abimelech, and of the Levite and the children of Benjamin, reflect primitive and brutal times; but they also make us realize how miraculous was the evolution of Israel's religion. The assassination of Eglon by Ehud is told with bald realism and with a circumstantial detail which point strongly to its having been preserved in its original form. The tale of Jephthah's daughter still sounds the depths of human pathos; and that of Gideon still holds interest for young and old. But the real literary masterpiece of the book is the story of Samson. There must have been about Samson a cycle epic in character, which has survived in chapters 13 to 16. Variety of incident there is: the simple piety of his parents; Samson and the slaying of the lion in whose carcase the honey was found; the riddle put by him to the Philistines and the taunting answer; the firebrand foxes burning the shocks of corn; the thousand slain with the jawbone of an ass; Delilah and the loss of the hero's strength through the shearing of his locks; the final scene where the blind captive, brought forth to make sport for his Philistine captors, pushes out the middle pillars of

the house, causing it to fall upon the assembled throng so that the dead which he slew at his death were more than he slew in his life. The story from its naïve beginnings to its tragic close is superbly told. It has inspired works of art as diverse as Milton's "Samson Agonistes," Handel's "Samson," and Saint-Saëns' "Samson and Delilah."

QUOTATIONS

5:7c	A mother in Israel.
5:8b	Then was war in the gates.
5:20b	The stars in their courses fought against Sisera.
5:25	He asked water, and she gave him milk; she brought forth butter in a lordly dish.
5:27	At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.
14:18c	If ye had not plowed with my heifer, ye had not found out my riddle.
16:16	And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.
16:4b	He loved a woman in the valley of Sorek, whose name was Delilah.
16:30c	So the dead which he slew at his death were more than they which he slew in his life.
21:25	In those days there was no king in Israel: every man did that which was right in his own eyes.

PASSAGES

4:14–23 The Death of Sisera. 5:1–31 Deborah and Barak's Song of Triumph. 6:7–8:32 The Story of Gideon. 9:7–21 The Fable of the Trees. 11:29–40 Jephthah's Daughter. 13:2–16:31 The Story of Samson.

RUTH

(*C.* 350 B.C.)

"Of a harvest scene in ancient Irsael: the owners of the field coming from the village to oversee the workers, mingling with them in friendly wise; the young men and maidens reaping; the gleaners following after; the vessels of water at hand, brought for the refreshment of the toilers; the noon-day meal of bread and parched grain and sour wine; the winnowing in the threshing floor at sundown; the eating and merriment when the day's work was ended; the master sleeping on watch by the heaped-up grain—of these the Book of Ruth has preserved immortally an image." Carleton Noyes: The Genius of Israel.

"The loveliest little whole that has been preserved to us among the epics and idylls." Goethe.

Modern scholarship is disposed to place the composition of this charming story of the times of the Judges at the close of the Persian period; and to regard it, with the Book of Jonah, as a protest against the cruel expulsion of the foreign wives and their families which took place under Nehemiah and Ezra. The genealogy at the close, in which Ruth is named as the great-great grandmother of David, would seem to have been added for apologetic purposes. If it had pleased Jehovah to include a Moabitess among the ancestors of so great a king, surely his favor was not exclusively confined to the Jews.

However this may be, the story stands as one of the world's masterpieces in the field of the pastoral idyl. The English of the Authorised Version is never better than

when used for these older Biblical stories and for the parables. In the sublime appeal of Ruth to Naomi, as we might expect, the prose becomes free verse. Few passages have stirred nor will stir the imagination more than those words:

> "Intreat me not to leave thee,
> Or to return from following after thee:
> For whither thou goest, I will go;
> And where thou lodgest, I will lodge:
> Thy people shall be my people,
> And thy God, my God:
> Where thou diest, will I die,
> And there will I be buried:
> The Lord do so to me, and more also,
> If aught but death part thee and me."

What unutterable things these lines bring to mind! It is the supreme expression of noble human affection.

The fact that the story is set in the days of the Judges (*c.* 1100 B.C.) accounts for the book following immediately that of the Judges. There may have been a tradition which formed the basis of the tale. Perhaps it was a "midrash," composed for edification. Leaving all these considerations out of the question, literary criticism has pronounced it supremely lofty and beautiful.

One hesitates to analyse such a work. Great literature primarily should be enjoyed. Any analysis or criticism is justified only if it increases the reader's enjoyment.

Most striking is the series of pictures of country life which follow one another in rapid succession. No wonder the well-qualified Goethe, the author of the charming idyl, "Hermann und Dorothea," was loud in his praises of

"Ruth." The departure of the emigrants, Elimelech and his family, for Moab, to find relief from the famine, is followed by the marriage of his two sons to daughters of that land. Naomi, left bereft by the death of the three men, plans a return to her old home. The daughters-in-law, though urged to remain, dutifully accompany her. She finally persuades one to go back to her own people; but Ruth cleaves to her and accompanies her to Bethlehem. The home-coming of Naomi moves that little town. Then comes the love episode. Ruth going out to glean barley happens on the field of a rich kinsman. Very charmingly is the stirring interest of Boaz pictured. He instructs the young men to favor the stranger. Now Naomi devises a means to bring matters to a head,—a delicate situation, delicately treated. The honorable Boaz takes active steps to redeem the parcel of land which will win him Ruth for a wife. The quaint ceremony of plucking off the shoe to give it to his neighbor marks the consummation of the whole matter. We can hear the congratulations and good wishes given him by the elders in the gate, and the blessings called down upon Naomi by the women. It is all fraught with the utmost literary charm and told with a wholly captivating simplicity, realism, vividness and movement. The backgrounds of the story are peaceful, wholesome, delightful. One of the five Megilloth, Ruth is read at the feast of Pentecost.

HISTORICAL BACKGROUND FOR SAMUEL AND KINGS

The Philistine danger made for unification. Saul, a local chieftain, having gained the support of the prophetic party as well as of Ephraim, succeeded temporarily in driving the Philistines back to the lowlands. Here they constituted a permanent threat, so much so that although Saul quarreled with the prophets, the people feeling the need of a king continued to support him. How far he extended his domain, we do not know. He seems to have waged successful warfare in Ammon across the Jordan and probably gained control of much of central Palestine. He was likely about to enter Galilee when the Philistines marched north to protect the trade routes running through the Plain of Esdraelon. Though having apparently failed, Saul really had accomplished much for Israel. He had aroused such a national consciousness that we may really begin to speak of a kingdom.

David, at first king of a little domain around Hebron and vassal of the Philistines, came in conflict with Ishbaal, the son of Saul. Having conquered him, he incurred the suspicion of the Philistines who forced him to flee. Soon, however, rallying his forces he began to wear out the Philistines by guerilla warfare for which the focal point was the Cave of Adullam. He seems to have gained the confidence of the Hebrews and soon was able to force his

enemies to retire to the coast. Next, in a sudden attack (c. 1000 B.C.) David took possession of the Jebusite citadel of Jerusalem, a position of the utmost strategic importance. How he succeeded in capturing it, we do not know; but it was the turning point in his career. The situation of Jerusalem was advantageous in more than a mili-

PHILISTINES, AS SHOWN ON THE PALACE OF RAMESES III
(From Barton's "Archaeology and the Bible." Used by permission of the American Sunday-School Union.)

tary way. On the border between two tribes, it belonged to neither, hence was suited to become the capital of a united Israel. The king now felt himself strong enough to assume the offensive. He inflicted a decisive defeat upon the Philistines, capturing the stronghold of Gaza and bringing back with all pomp and ceremony the venerated Ark of the Covenant to his new stronghold.

We have noted before the fortunate circumstances which made the establishment of this kingdom possible. Egypt

had been for some time in decline, torn by internal dissension: Assyria, though fighting constantly, had not been able to break through to the Mediterranean. Uprisings against this newly established Hebrew power by Edom, Moab, and Ammon were promptly suppressed. The kingdom of David stretched from the Great Sea to the Sea of Sand, and from the Negeb well nigh to Damascus. His tenure, however, was precarious; for either of the great powers to the north and south might rise again, or internal troubles, such as the heart-breaking revolt of Absalom, could easily disrupt the kingdom.

The period of time from the Exodus till the establishment of the monarchy was traditionally 480 years. It was probably something like 500 years.

Solomon was not a conqueror, like his father David, but a consolidator and administrator. To obtain his ends, he resorted to diplomacy. Friendly international relations were promoted, often by royal marriages. To support his consorts in all the magnificence to which some of them had been accustomed, as well as to carry out the cherished scheme of his father of building a temple in which Jahveh might be worthily worshipped, Solomon was forced to impose heavy taxes. The work was carried on with materials and artisans brought from Phoenicia.

When Rehoboam, Solomon's son, ascended the throne, he scornfully rejected petitions to lighten the load, thus causing a revolt of the northern tribes, supported by many of the prophets. They crowned Jeroboam king at Shechem. From now on we have two little Hebrew nations, Judah and Israel, bickering for the better part of a century. Closer to the adjoining nations, Jeroboam's kingdom, had

to enter into relations with its neighbors. A disturbing economic factor was the control of the timber of Lebanon, so much in demand by the nations which lacked trees. Jeroboam's dynasty fell into the hands of a shrewd usurper, Omri, who strengthened his position by alliances of various kinds. In 842 B.C., there were two royal weddings from which much was expected. Ahab of the northern Israel was married to the Tyrian princess, Jezebel, while her daughter, Athaliah, became the wife of the king of Judah. With these women came a fresh impetus to the Baal worship and also an oriental despotism which boded ill for the future. The prophetic party, led by Elijah, protested in vain. Finally, Jehu, an army captain, taking advantage of the situation, revolted and stamped out the house of Omri in fire and blood. At this point the history becomes confused. Threatened by Damascus, Jehu seems to have sought protection from the expanding Assyria. We next find the little Palestinian states realizing the danger from the north and making common cause against it, all the while encouraged by the thoroughly alarmed Egypt. About 735 B.C., Syria and Israel tried to force Judah into a coalition with them to check the advance of Tiglath-Pileser II; but Ahaz prudently preferred to seek safety in submission to the rising power. The downfall of Damascus in 732 and of Israel in 722 B.C. justified his policy. He saved his nation; but at the expense of the purity of its religion. He had to acknowledge the Assyrian deities and make room for them in Jerusalem, a policy which alienated many of his followers who would have preferred the less intolerant overlordship of Egypt. It might be noted in connection with the fall of Israel that its leaders were deported

to another part of the empire and their place taken by Assyrian settlers. The bulk of the people, however, remained. The "Ten Tribes" were not "lost," as tradition has it.

Judah was now left alone and in a precarious position. The clash between Assyria and Egypt was inevitable, and through Judean territory both must travel. In Jerusalem there was a pro-Assyrian and a pro-Egyptian party. The toleration of foreign religions which these groups implied was bitterly combated by the prophetic party which urged the avoidance of entangling alliances. Ahaz, as we have seen, following Jehu's example, allied himself with Assyria. Hezekiah (727–695 B.C.), on the other hand, plotted with Egypt abroad and at home carried out extensive religious reforms. The disaster which befell Sennacherib's army in the swamps of the Nile was only a temporary relief. His successor vanquished Egypt of which Judah was now a part. Throughout the long reign of Manasseh (695–641 B.C.) the masters of Nineveh dominated Judah not only politically, but also religiously, driving to cover and crushing the protesting prophetic party. Additional foreign settlers were established in the land so as to reduce the stubborn Hebrew influence.

But the days of the Assyrian empire were numbered. Her brutal and destructive policies had undermined her economically. She could no longer control her vast territory. Troubles in the north weakened her hold on the south. About 650 B.C., definite revolts began; first, the Medes, then the Babylonians and the Scythians. The Palestinian peoples felt hopeful. The young king Josiah, brought up by the prophetic party, carried out a drastic religious reform, and without interference. Events began

to move rapidly. National hopes ran high when in 611 B.C. Nineveh fell, and Josiah decided to make a bid for independence. Advancing to check Pharaoh Necho, who had determined to regain Syria, he was captured and beheaded at Megiddo. A nominee of Egypt replaced him. That power, however, had to reckon with Assyria's conquerors and went down to defeat at Carchemish. Babylonia now set up her king in Jerusalem; but he was seduced into Egyptian plots. He did not live to pay the penalty; but his son Jehoiachin and the heads of the pro-Egyptian party were deported to Babylon. There followed him Zedekiah who though appointed by the conqueror had not learned the unwisdom of listening to the siren songs of Egypt. Plots and counterplots resulted in an army's being led into Palestine by Nebuchadnezzar. As Egyptian efforts at assistance availed nothing, Jerusalem was sacked, its temple burned, its monarch blinded, and he and all his subjects of any standing led away captive to Babylon. A governor, Gedaliah, appointed over the ravaged province, was murdered by malcontents, whereupon a remnant of the people, fearing the vengeance to come, sought voluntary exile in Egypt. It was the end, temporarily, of the Hebrew nation.

FIRST SAMUEL

("Asked For of God")

The Books of Samuel are sometimes called the First and Second Kings, an indication of the contents which complete the accounts given in Judges and lead us on to the establishment of the monarchy under Saul. The Books of Samuel were originally one, the division having been made in the Septuagint. The five books, Judges, 1 and 2 Samuel, and 1 and 2 Kings are in reality compilations from various sources freely treated by successive editors, the most important of whom worked under the Deuteronomic influence. This influence is least apparent in 1 and 2 Samuel where the chronological system is not so obvious. Three great characters loom up in these two books—the prophet-priest-judge Samuel; the moody Saul, upon whom the evil spirit from God came intermittently; and the David, the sweet psalmist of Israel. Great contrasts these present. As one declines, the other rises.

Conflicting attitudes towards the monarchy reveal different sources. In one, Samuel ruling as judge in Israel opposes the demand of the people for a king; in another, Saul is told to seek Samuel who is commanded by God to anoint him. The former account is probably due to later priestly editors who wishing to exalt Samuel, the priest,

emphasized in their writings conflicts between him and Saul.

1 Samuel opens with the story of the birth of the prophet. The barrenness of Hannah is to be compared with that of Sarah, mother of Isaac, of Rachel, mother of Jacob, and of Elizabeth, mother of John the Baptist. Hannah's thanksgiving in chapter 2 should be compared with that of Zecharias in Luke 1:67–80. Interesting details there are regarding the priests' portion of the sacrifices, of the little coat brought annually by Hannah to her son, and of the call of Samuel, made familiar to English-speaking childhood by Sir Joshua Reynolds' picture. The narrative of the Ark among the Philistines, with its return, is a story well told.

We now come to the establishment of the monarchy. Saul, son of Kish, seeking his father's asses, is anointed by Samuel. The record goes on to say that when he had turned his back to go from Samuel God gave him another heart; and that later he met a company of the prophets and prophesied among them, something which so astonished the people that they asked the proverbial question, "Is Saul also among the prophets?" Whatever the reason, Saul becomes another man, is presented to the people, and is greeted with shouts of "God save the king!" The P influence is seen in the belief that Saul's presuming to make a burnt offering in place of a priest is the beginning of his downfall. Such impiety, according to the P editors, would incur the divine displeasure.

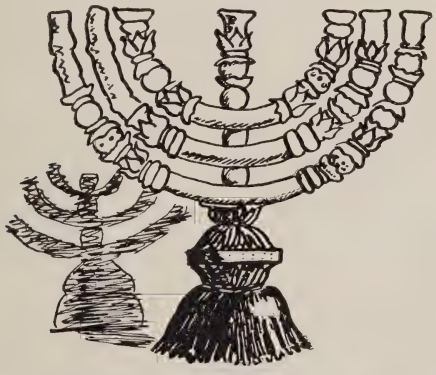
Saul's lovable son, Jonathan, now appears. Unwittingly disobeying his father, he is saved by the people. Saul's disobedience in not utterly destroying Amalek brings a

rupture between him and Samuel, preparing us for the advent of the shepherd boy, David, his youthful successor. The fight with Goliath, the golden thread of David and Jonathan's affection interwoven among many unlovely incidents, David's marriage with the unwilling Michal, Saul's daughter, that monarch's deadly jealousy, David's escape, Jonathan's device with the shooting of arrows for letting him know if it were safe to return, David's eating of the shewbread, his feigned madness, his flight to the Cave of Adullam, the hide and seek between him and Saul in which the latter's fortunes are clearly declining, the partial reconciliation due to David's sparing his enemy's life after cutting off the sleeping monarch's skirt in the Cave of Engedi —all these incidents are delightfully told in the J-E manner.

The scene now shifts temporarily from Saul. The aged Samuel dies, is buried, and lamented. A touch of romance is found in the account of the churlish Nabal who refusing to reward the protection afforded by David and his men is saved by the diplomacy of his prudent and beautiful wife Abigail. The account which she gives her husband of his narrow escape seems to have so chagrined him that he dies, whereupon David promptly numbers the new-made widow among his own wives.

Saul appears once more, this time constituting a real menace to David who again outwits him by coming on him while asleep, taking his spear and cruse with which he escapes to the Philistines. The monarch in deep discouragement seeks counsel of the witch of Endor who conjures up Samuel whose venerable ghost pronounces the king's doom. David dwells in Ziklag given him by the Philistine

Achish in whose sight he finds such favor as to be considered an angel of God. The other Philistines, however, suspicious of his continued presence in their borders, insist upon his withdrawal. Ziklag is suddenly attacked by the Amalekites, but is delivered by David. The first book ends with the tragic death of Saul against whom the battle with the Philistines had gone sore. His three sons, including the beloved Jonathan, are slain. Badly wounded and fearing lest he fall into his uncircumcised enemies' hands, he asks his armourbearer to thrust him through with his sword. The faithful man refuses whereupon Saul takes his own sword and falls upon it, the armour-bearer following his example. The story is told with classic restraint. The gloomy day of Saul's life ends in the black darkness of night.



A SEVEN-BRANCHED CANDLESTICK
(Drawn by Vernon Redding.)

QUOTATIONS

1:10a	In bitterness of soul.
2:4	The bows of the mighty men are broken, and they that stumbled are girded with strength.
3:1b	And the word of the Lord was precious in those days; there was no open vision.
3:9c	Speak, Lord; for thy servant heareth.
3:18c	It is the Lord: let him do what seemeth him good.
3:20	And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord.
4:9a, c	Be strong, and quit yourselves like men... and fight.
4:21a	And she named the child Ichabod, saying, The glory is departed from Israel.
7:12	Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.
9:2b	Saul, a choice young man.
10:24c	And all the people shouted, and said, God save the king.
13:14b	A man after his own heart.
15:22	And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.
15:32c	Surely the bitterness of death is past.
16:7c	For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.
16:12b	Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.
16:18b	Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant

man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.

17:28d I know thy pride, and the naughtiness of thy heart.

17:43b Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

18:1b The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

17:7b Saul hath slain his thousands, and David his ten thousands.

18:10b The evil spirit from God came upon Saul.

19:24c Wherefore they say, Is Saul also among the prophets?

22:1a, 2a David therefore departed thence, and escaped to the cave Adullam.... And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves unto him.

24:13b Wickedness proceedeth from the wicked.

24:14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?

26:9b Who can stretch forth his hand against the Lord's anointed, and be guiltless?

26:21c Behold I have played the fool, and have erred exceedingly.

28:7c Behold, there is a woman that hath a familiar spirit at Endor.

31:3a And the battle went sore against Saul.

PASSAGES

1:1–2:26 The Birth and Youth of Samuel, with Hannah's Magnificat. 3:1–21 The Call of Samuel. 8:1–11:15 Israel obtains a King. 16:1–23 The Anointing of David. 17:12–54 David and Goliath. 18:1–20:42 David and Jonathan. 22:1–2 The Cave of Adullam. 25:1–42 David and Abigail. 28:3–25 The Witch of Endor. 31:1–13 The Death of Saul.

SECOND SAMUEL

The second book opens with another and a conflicting account of Saul's death which is followed by the magnificent lament of David over Saul and Jonathan, taken from the lost Book of Jasher:

"How are the mighty fallen! ...
Tell it not in Gath,
Publish it not in the streets of Askelon....
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided....
How are the mighty fallen in the midst of the battle!
O Jonathan, thou wast slain in thine high places.
I am disturbed for thee, my brother Jonathan.
Very pleasant hast thou been unto me.
Thy love to me was wonderful
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!"

Its echoes ring down to us with power from well nigh three thousand years.

From this noble poem we turn to a record of strife between David and Saul's son, Ishbosheth. The latter's supporter, Abner, going over to David is killed by Joab. Ishbosheth's murder is avenged. David finally winning the support of all the tribes takes the Jebusite Zion, makes it his city and defeats the Philistines. The Ark of the Covenant is now brought up to Jerusalem. It is welcomed by

David who girded with a linen ephod dances with all his might before the Lord, thereby winning for himself the contempt of his wife Michal, who despises him in her heart. We find a hint of romance in her story. The daughter of Saul seems never to have loved David; but probably preferred the other man to whom she had been given.

David had been successful in warfare. The Lord had given him rest round about from all his enemies. Sitting in his house of cedar, he said to Nathan, the prophet, "See now, I dwell in a house of cedar, but the Ark of God dwelleth within curtains." That night the prophet had a message from Jehovah bidding him tell David to build him a house to dwell in, an injunction which the monarch prepared to obey. Later, however, he was forbidden to do this, his son being appointed to carry out the undertaking for all of which the king rendered thanksgiving to Jehovah, praying for his blessing upon the project.

We now return, in chapter 8, to the extension of the kingdom by defeats of the Philistines, Moabites, Syrians, and Edomites. An interesting interruption recounts the kindness of David to Jonathan's son, who, we are told several times, was lame on both his feet. Next we hear of vengeance taken on the Ammonites for insults to the king's messengers.

A still more sinister cloud darkens the narrative, the sin of the Shepherd King with Bathsheba, the wife of Uriah, the Hittite. Very unlovely are some of the details. The wronged husband is placed by David's orders in the forefront of the hottest battle, where he is smitten to the death. Then comes the prophet Nathan telling the parable of the poor man with the one little ewe lamb and pointing the ac-

cusing finger at David with the words, "Thou art the man." The repentance of David and his conduct after the death of the child are nobly drawn.

Ugly incidents occur in David's family: Amnon wrongs his sister who is avenged by Absalom. A conspiracy is now entered into by this same beloved son with his wonderful hair than whom in all Israel none was so much praised for his beauty. He is encouraged by Achitophel. There is plot and counterplot. When Achitophel's influence declines, he hangs himself. The young prince's glorious head of hair was to be his destruction as it caught in the overhanging branch of a tree when he was riding along so that he was taken up between the heaven and the earth. While hanging there, he was despatched by Joab, the servant of David.

Few passages of literature render for us more feelingly the anguish of the father, waiting for news as messenger after messenger heightens his suspense. Finally on receipt of the fatal tidings, the king retires to his chamber over the gate and wildly laments,

> "O, my son, Absalom,
> My son, my son, Absalom!
> Would God I had died for thee,
> O, Absalom, my son, my son."

The civil strife is not ended. David's mourning for his rebellious child offends the people. On Joab's advice, he ceases and makes peace with the various leaders. Still there is revolt, this time led by Sheba. Seven of Saul's sons are slain to satisfy the Gibeonites and over their dead bodies Rizpah, Saul's concubine, keeps pious watch, protecting them from beasts and birds. David, recognizing her noble conduct, has their bones, as well as those of Saul and

Jonathan which the Philistines had hanged in the street, buried in the sepulchre of Kish.

The Second Book of Samuel ends with a psalm of thanksgiving followed by the last words of David which include the touching incident of the water of the well of Bethlehem. Three of the king's warriors, at the risk of their lives, had broken through the Philistines' ranks in order to gratify his whim. David will not drink it, but pours it out on to the ground to God, saying, "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?" There follows a catalogue of David's mighty men, also a narrative wherein David, tempted by Satan, numbers the people, thus displeasing the Lord who sends a plague which is finally stayed by a sacrifice offered on Araunah's threshing-floor.

QUOTATIONS

1:20a	Tell it not in Gath, publish it not in the streets of Askelon.
1:23a	Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided.
1:26	I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.
1:27	How are the mighty fallen, and the weapons of war perished!
2:18b	Asahel was as light of foot as a wild roe.
2:26b	Shall the sword devour forever? knowest thou not that it will be bitterness in the latter end?
3:38b	Know ye not that there is a prince and a great man fallen this day in Israel?

5:24a	And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself.
6:14a	And David danced before the Lord with all his might.
12:7a	And Nathan said to David, Thou art the man.
17:23c	Put his household in order.
18:33b	O my son, Absalom, my son, my son, Absalom! would God I had died for thee, O Absalom, my son, my son!
19:2	And the victory that day was turned into mourning.
20:20	And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.
22:27–8	With the merciful thou wilt show thyself merciful, and with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.
23:1d	The sweet psalmist of Israel.

PASSAGES

1:17–27 David's Lament over Saul and Jonathan. 11:1–12:24 David and Bathsheba. 15:1–18:33 The Revolt of Absalom. 22:1–51 David's Song of Thanksgiving. 23:14–17 David and the Water of the Well of Bethlehem.

THE BOOKS OF KINGS

(After 586 B.C.)

These last two books of the "Former Prophets," like those of Samuel, were originally one, the division having been made in the Septuagint. Directly connected with Samuel, they open at the full establishment of the monarchy under Solomon. Though a consolidator and organizer, he nevertheless sowed the seeds of national decay which began with the division of the kingdoms in 937, was carried forward by the fall of Israel in 722, and reached its culmination in the destruction of Jerusalem in 586. Throughout there is the Deuteronomic emphasis upon the centralization of worship which was enforced by Josiah. The varied style is due undoubtedly to the diversity of sources; but the whole is given a semblance of unity by the formulated repetition employed at the beginning of each reign, where we have recurring such items as the date of accession, the age of the monarch at accession, length of his reign, events of note, sometimes his mother's name, his death, burial, and successor. The prophetic note is evident in the religious lessons drawn from history. Outstanding is the sin of Jeroboam, the son of Nebat, who is held responsible for most of the subsequent monarchs' waywardness. After the construction of the Temple, the latest editors express extreme disapproval of worship at

the high places, even though so good a man as Hezekiah did not abolish it. In general, the northern kings are disapproved of because they did not recognize Jerusalem as the sole place of worship.

Two main sources are mentioned: the Chronicles of the Kings of Israel and the Chronicles of the Kings of Judah. Interspersed with this material from the royal annals are most interesting stories of Elijah and Elisha regarding whom there must have been epic cycles. The date assigned to these books is soon after 586 B.C.

THE SCROLL OF THE LAW
(Drawn by Vernon Redding.)

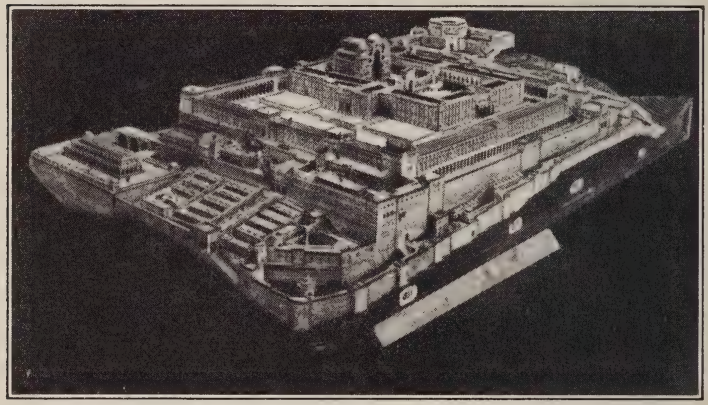
THE FIRST BOOK OF KINGS

Although more than half of this book is taken up with the reign of Solomon, it begins with the closing incidents of David's life. Adonijah, having taken advantage of his father's infirmities, has had himself proclaimed king; whereupon Nathan the prophet urges Bathsheba to remind her husband that he had promised the throne to their son Solomon. A moving scene it is, this favorite of other days, the monarch's sole occasion to sin, and the once accusing prophet going together to the aged man, showing him all due respect. Weak though he is, some of the old fire returns. He acts promptly. Solomon is anointed and sits on the throne of his father. David gives thanks as he has so often done; then going the way of all the earth, sleeps with his fathers. For the last time Queen Bathsheba appears in the record, asking a boon for the traitor Adonijah. Far from granting it, Solomon orders the execution of the would-be king as well as of his supporters, including Joab.

We now learn of Solomon's alliance with Egypt cemented by a marriage with the Pharaoh's daughter. Appearing in a dream, God bids him ask a boon. He prays for an understanding heart which is granted together with wisdom which excels the wisdom of all the children of the East and all the wisdom of Egypt. There came of all people, even kings, to hear the wisdom of Solomon. His judgment delivered in the case of the two women, one of

whose children had died, is cited as an example of his shrewdness.

Solomon now undertakes the building of the Temple, procuring from Hiram of Tyre much of the necessary material. Full specifications and instructions occupy two



A MODEL OF SOLOMON'S TEMPLE, AS RESTORED BY SCHICK
(Courtesy of the Semitic Museum, Harvard University. Photo by Phippen.)

chapters after which follows a description of the service of dedication together with the king's very beautiful supplication, including the lines:

"But will God indeed dwell on the earth?
Behold, the heaven and heaven of heavens cannot contain thee;
How much less this house that I have builded?

"Yet have thou respect unto the prayer of thy servant,
And to his supplication, O Lord my God,

To hearken unto the cry and to the prayer,
Which thy servant prayeth before thee today:

"That thine eyes may be open toward this house night and day,
Even toward the place of which thou hast said, My name shall be there:
That thou mayest hearken unto the prayer which thy servant shall make toward this place.
And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place;
And hear thou in heaven thy dwelling place:
And when thou hearest, forgive."

The whole passage shows strong Deuteronomic influence.

Now follow accounts of other dealings between Solomon and Hiram, and of the levies made upon the people for the numerous building projects. The Queen of Sheba, whose kingdom was situated in southwestern Arabia, pays a visit and goes away marvelling at all she had seen and saying, "Behold, the half was not told me." We have hints of the commerce of Solomon whose ships came once every three years from Tharshish bringing gold and silver, ivory, and apes, and peacocks. But Solomon's many foreign wives turned away his heart so that he went not fully after the Lord, as did David his father. A later D editor represents Solomon as being warned of the punishment to come through the rending apart of his kingdom in his son's day. At the close of his reign, the clouds of rebellion appear, Edom, Syria, and some in his own house, lifting up hands against him. The narrative is not complete. For further details the reader is referred to the lost Book of the Acts of Solomon. Solomon, too, sleeps with his fathers, being buried in the city of David; and Rehoboam, his son, reigns in his stead.

In Ch. 12, we find Rehoboam facing a demand from all Israel, under the leadership of Jeroboam, for the light-

ening of the burdens imposed upon them by Solomon. The young king, having unwisely forsaken the counsel of the old men for that of the young ones who had grown up with him, in oriental figure replies that his little finger should be thicker than his father's loins; and that if his father had chastised them with whips, he would chastise them with scorpions. As a result, the northern tribes secede, answering him,

> "What portion have we in David?
> Neither have we inheritance in the son of Jesse!
> To your tents, O Israel:
> Now see to thine own house, David."

The rebels choose Jeroboam for king, only the tribe of Judah following the house of David.

Jeroboam, realizing that the religion of the tribes had been centered in Jerusalem with its Temple containing the Ark of the Covenant, sought to counteract this influence by making two calves of gold, one of which he set up in Bethel, the other in Dan, announcing, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt!" The D and P editors also tell us that Jeroboam made "an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. Whosoever would, he consecrated him, and he became one of the priests of the high places." This wickedness was never forgotten by the editors of the books of Kings. Time and again we hear of rulers who "cleave unto the sins of Jeroboam, the son of Nebat, which made Israel to sin." His reign is dwelt on only long enough to show how the king is punished in the death of his son. For his other acts we are referred to the Book of the Chronicles of the Kings

of Israel. The scene now shifts to Judah. Rehoboam's evil deeds, specifically, the building of high places and all that went with them, were punished by the invasion of Shishak, king of Egypt. For the rest of the reign we are referred to the Book of the Kings of Judah, books evidently well known at that time.

There follow brief statements of the reigns of kings of both Judah and Israel, most of them wicked, and of the wars between these two nations. Not much detail is there: for that we are referred to the chronicles mentioned above. The climax of wickedness is reached in Ahab, son of Omri, who had taken to wife Jezebel, a princess of Sidon, and under her influence had become a worshipper of Baal.

Now enters the great figure of Elijah who leads the prophetic party in vigorous protest against the ascendancy of a religion so at variance with that of the true Israel. After his warning as to the coming drouth, he flees to Zarephath there to lodge with a widow woman. He provides her with a never-failing barrel of meal and cruse of oil. He restores her dead son. After a period of hiding, Elijah presents himself before Ahab suggesting a test between himself and the prophets of Baal. They are gathered together on Mount Carmel where is enacted the great scene so graphically told in music by Mendelssohn. The prophets of Baal are slain with the edge of the sword. The rain comes in abundance. As Jezebel, however, has vowed vengeance, Elijah in deep discouragement flees. After an angel cheers him, he receives a message from the Lord, through the still small voice, to go on his way and anoint Jehu to be king over Israel and Elisha to be prophet in his own room.

War breaks out between Syria and Israel. Samaria is besieged, but Israel is successful and makes a truce.

An interruption to the narrative comes in the incident of Naboth's vineyard coveted by Ahab. Upon the owner's refusal to sell it, Jezebel taunts her husband so that he consents to the false accusation of Naboth and his death. The old prophet once more appears to warn him and to foretell the deaths of Ahab and Jezebel. The prophecy is fulfilled. An alliance between Judah and Israel is effected; but in the succeeding war with Syria, Ahab is killed and the dogs lick up his blood as Elijah had foretold. The book closes with brief mention of the reigns of Jehoshaphat, Jehoram of Judah, and of Ahaziah, the wicked, of Israel.

QUOTATIONS

1:40b	And the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.
2:2a	I go the way of all the earth.
2:10a	So David slept with his fathers.
2:14	He said moreover, I have somewhat to say unto thee. And she said, Say on.
2:37c	Thy blood shall be upon thine own head.
3:9a	Give therefore thy servant an understanding heart.
4:25	And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.
8:43d	That they may know that this house, which I have builded, is called by thy name.
10:7b	Behold the half was not told me.
10:22b	Once in three years came the navy of Tharshish, bringing gold, and silver, and ivory, and apes, and peacocks.

12:28c	Behold thy gods, O Israel, which brought thee up out of the land of Egypt.
17:6	And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
17:14b	The barrel of meal shall not waste, neither shall the cruse of oil fail.
18:17b	Art thou he that troubleth Israel?
18:21b	How long halt ye between two opinions?
18:44b	Behold, there ariseth a little cloud out of the sea, like a man's hand.
19:4c	It is enough.
19:10d	I, even I only, am left; and they seek my life, to take it away.
19:12b	And after the fire a still small voice.
19:19c	And Elijah passed by him, and cast his mantle upon him.
21:20	And Ahab said to Elijah, Hast thou found me, O mine enemy?
22:17a	And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd.

PASSAGES

2:1–11 The Death of David. 3:16–28 The Judgment of Solomon. 8:1–66 The Dedication of Solomon's Temple. 10:1–13 Solomon and the Queen of Sheba. 12:1–20 The Secession of the Ten Tribes. 16:29–18:46 Elijah and the Prophets of Baal. 19:1–18 The Still Small Voice. 21:1–24 Naboth's Vineyard.

THE SECOND BOOK OF KINGS

The book opens with a series of incidents, many of them miraculous, concerning Elijah and Elisha. Moab rebels. Ahaziah, ill in consequence of a bad fall, sends to the Baal of Ekron to learn whether he is to recover. Elijah protests, whereupon the king seeks to apprehend him, but the prophet twice calls down fire from heaven upon the messengers. After this, Elijah is taken up to heaven by a whirlwind in a chariot of fire and his mantle falls upon Elisha, who is forthwith greeted by the other prophets with the words, "The Spirit of Elijah doth rest on Elisha." The newly acclaimed leader now heals the water of Jericho, causes the bears to tear the forty and two children who taunted him saying, "Go up, thou bald head," procures water where no water was for the king of Judah and his allies in their war against Moab, provides the widow with a never-failing cruse of oil, obtains a son for the Shunamite woman and restores him to life when he is smitten—both incidents clearly the same as those told in 1 Kings about Elijah—he brings it to pass that, when the sons of the prophets did seethe pottage and there was death on the pot, no harm came to them. Now follows the incomparably fine tale of Naaman, captain of the host of the king of Syria, whom Elisha cures of his leprosy. The prophet's servant, Gehazi, is punished for his disobedience and deceit in taking a reward from the Syrian. Elisha causes an ax head to swim, smites an opposing army with

blindness, shows his servant the mountain full of horses and chariots of fire. All these stories are clearly the kind of traditional material which gathers around the memory of a great personality. Some of it, as we have indicated, has detached itself from the Elijah cycle.

Samaria besieged by Syria is delivered miraculously. Hazael, the servant of Benhadad, by murder obtains the crown. Edom revolts. Jehu is anointed king over Israel. Ahaziah flees but is overtaken and slain. Proud Jezebel, the queen mother, paints her face and tires her head to meet the new monarch. She is thrown down from the window by the eunuchs, trampled on by the horses, and the dogs eat her flesh. Thus the prophecy is fulfilled. The seventy sons of Ahab are slain; the forty and two brethren of Ahaziah are slain; by strategy all the worshippers of Baal are gathered together into one place and there exterminated. Jehu wades to his throne through oceans of blood. "Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel and that were in Dan."

The massacres are not over. Athaliah, daughter of Jezebel and mother of Ahaziah, attempts to destroy all the seed royal; but one child, Joash, or Jehoash, is spirited away by his aunt. He is finally made king of Judah and Athaliah is slain. A good king he is although not taking away the high places. Especially is he commended for his repairing of the breaches of the Temple. He also bought off Hazael of Syria when he set his face to go up to Jerusalem. Like so many others, however, he is assassinated and succeeded by his son Amaziah.

Again the scene shifts. It is the reign of the wicked Jehoahaz who followed the notorious Jeroboam, the son of Nebat, and, in consequence, is punished by having his country subjected to Syria. He dies; his son Joash reigns and does that which is evil in the sight of the Lord. The rest of his acts are to be found in the Book of the Chronicles of the Kings of Israel.

About this time, Elisha nears death. His going is lamented by Joash in the words, "O my father, my father, the chariot of Israel, and the horseman thereof," a clear indication of the political importance of the prophet. Another miracle is reported of Elisha, namely, the revival of a dead man who cast into Elijah's sepulchre is touched by his bones.

Amaziah comes to the throne of Judah, a good king, who shows an advance ethically in not murdering the children of his father's assassins. War breaks out between the northern and southern kingdoms, its account being prefaced by a little fable of the thistle and the cedar told by Jehoash to Amaziah. Judah is worsted, its king plotted against, killed, and succeeded by his son Azariah. Following Joash, his son, Jeroboam II, reigns for forty-one years. It is highly significant of these historians' method that this prosperous reign is dismissed with but a brief mention. "Jeroboam did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam, the son of Nebat, who made Israel to sin." No material prosperity could atone for this.

The following verses (2 Kings 14:25) are extremely interesting: "He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according

to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher." This was the Jonah upon whom the famous midrash known as the Book of Jonah was in later days to be written.

There is a rapid succession of reigns. Azariah of Judah, reigns, is smitten for his sin by leprosy, dies, and Jotham reigns in his stead. Zachariah of Israel holds the throne for six months, is replaced by Shallum, a king of only one month murdered by Menahem. Menahem buys off the king of Assyria. His son, Pekahiah, follows, and after two years is murdered by Pekah. Tiglathpileser robs Israel of much territory. Pekah is murdered by Hoshea. Very troubled times these are for Israel.

In Judah we find a good king, Jotham. In the days of his son, Ahaz, who sinned, making his son to pass through the fire, Syria and Israel combine against Judah. Ahaz appeals to Assyria for help, is assisted, but at the cost of a heavy contribution. Tiglathpileser captures Damascus, then proceeds against Israel. Hoshea ostensibly becomes Assyria's vassal but is later discovered making overtures to Egypt, whereupon his city is sacked and he and his people are carried away captives. This disaster the historian makes the text for a long moralization pointing out that this is the Lord's punishment upon the people for their unfaithfulness to him, beginning with the sin of Jeroboam, the son of Nebat. The colonists settled in Samaria at this time corrupted Jehovah's pure religion. "So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day."

The kingdom of Israel now passes from the stage of history and only little Judah is left. Hezekiah comes to the throne, and does "that which was right in the sight of the Lord, according to all that David his father did. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him." He did bring about a reformation, removing the high places, breaking the images, cutting down the groves, and breaking in pieces the brazen serpent, Nehustan, which Moses had made and to which the people were accustomed to burn incense. Successful in warfare against the Philistines and promised support by Egypt, Hezekiah rebels against Assyria. Ten years later, threatened by Sennacherib, he tries to buy him off with a heavy fine, but does not stay the Assyrian advance. He appeals to the prophet Isaiah who foretells the hostile armies' doom, all of which comes to pass. Chapters 18:13–19:36, telling of the above incidents, are repeated in chapters 36–37 of Isaiah. Hezekiah falling sick of a great boil prays for longer life which is granted. Imprudently he shows to messengers from Babylon all his treasures, whereupon Isaiah foretells the captivity in that city. This monarch was distinguished for his public works, especially for improvements in the water system of Jerusalem.

Hezekiah's son, Manasseh, reigned fifty-five years. A wicked monarch, completely dominated by the anti-prophetic party, he revived all the abominations which his father had abolished. He made groves, worshipped all the host of heaven, made his son to pass through the fire, dealt with familiar spirits and wizards, and shed innocent blood very much, till he had filled Jerusalem from one

end to the other besides making Judah to sin. Despite his wickedness, he seems to have died in his bed, a contrast to his son Amon who after two years was murdered by his servants.

It is a relief to turn to the reign of Josiah the Good. He early began a reform, instituting in the Temple some much needed repairs during the course of which was discovered the Book of the Law. This read aloud revealed the extent of the disobedience of the people. The king rent his clothes and humbled himself, then proceeded to a drastic reformation which extended even to Bethel with its high place made by the infamous Jeroboam, son of Nebat. Josiah also reestablished the keeping of the Passover.

But, about 608 B.C. (?), Josiah, opposing the passage of Pharaoh Necho through his land, was slain. Jehoahaz after a three months' reign was removed by Egypt which replaced him by Jehoiakim. Nebuchadnezzar threatening him, he became his vassal; but after three years rebelled and was carried away with all his chief people in captivity to Babylon. The poorer people left behind were given a king, Zedekiah, who rebelled, bringing this time destruction upon Jerusalem and its Temple, with captivity to all the rest of the people except a few vinedressers and husbandmen. Over this remnant a governor, Gedaliah, was appointed; but he was murdered by a fugitive prince, Ishmael by name. Most of those remaining fled to Egypt.

The book ends with an incident concerning the kindly treatment, after many years, of the captive king, Jehoiachin, by a new Babylonian monarch, Evil-merodach.

QUOTATIONS

1:7–8	What manner of man was he which came up to meet you, and told you these words? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.
2:9d	And Elisha said, I pray thee, let a double portion of thy spirit be upon me.
2:11b	Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.
2:15b	The spirit of Elijah doth rest upon Elisha.
2:23c	Go up, thou bald head; go up, thou bald head.
4:26c	Is it well with the child? And she answered, It is well.
4:40c	There is death in the pot.
6:16	And he answered, Fear not: for they that be with us are more than they that be with them.
8:13a	And Hazael said, But what, is thy servant a dog, that he should do this great thing?
9:20b	The driving is like the driving of Jehu, the son of Nimshi; for he driveth furiously.
9:32b	Who is on my side, who?
10:15c	Is thine heart right, as my heart is with thy heart?
12:5b	Let them repair the breaches of the house, wheresoever any breach shall be found.
19:3c	The children are come to the birth, and there is not strength to bring forth.
20:1c	Set thine house in order, for thou shalt die, and not live.

PASSAGES

2:1–15 The Assumption of Elijah. 4:8–37 The Shunammite's Son. 5:1–27 Naaman, Captain of the Hosts of Syria. 9:1–10:36 The Revolution of Jehu. 19:15–19 Hezekiah's Prayer. 22:3–23:25 Josiah's Religious Reformation.

THE BOOKS OF CHRONICLES

(After 332 B.C.)

"The Chronicler's work has all the merits of later Judaism: its devotion to a law, higher, more humane than anything the ancient world knew of; a lofty conception of the covenant relation between God and Israel; and a highly developed sense of corporate worship. But he gained these great objectives at the cost of historic truth.... Double loyalty both to the law and to Israel's saints compelled him to deal drastically with all documents which showed them at variance." A. Guillaume: I and II Chronicles.

The title comes from the Greek "Chronicon," meaning "The events of the times." The Septuagint divided it also into two books calling it "Paraleipomena," or "The things omitted." It is generally agreed, not only from the fact that these books come last in the Hebrew Scriptures, but also from internal evidence, that they are of late composition, certainly after 332 B.C.

Fierce battles have been waged over the authorship. A majority of our best scholars now agree that the Chronicles, Ezra, and Nehemiah were edited by the same man, not Ezra; that he used certain well-known sources, like Samuel and Kings, together with others which are mentioned but are no longer extant; that he added to them certain extracts and memoirs; that, from internal evidence, he was apparently a common Levite, not a priest, more likely a member of the guild of singers. Writing

long after the events of which he treats, he idealizes the ancient times, omitting events which would not do credit to characters like David and Solomon around whom time had shed a halo and transferring to the first Temple rites and ceremonies, as well as details of construction, from the post-Exilic one.

The earlier historians had written in the spirit of prophecy: the Chronicler has as his center of interest the ordinances of the Law and the Temple ritual. Israel now is primarily an ecclesiastical organization.

Much of the material is unreliable historically, at least for the period which it presents; but is of great interest as throwing light on the period in which it is written.

THE FIRST BOOK OF CHRONICLES

The first nine chapters are taken up with genealogies of the children of Israel, beginning with Adam and closing with the time of David. Dry reading this kind of literature usually is; but the Authorised Version calls its roll, as ever, rhythmically and musically, interspersing here and there picturesque details which stimulate the imagination. We find new formulas:

"And when Bela was dead, Jobab, the son of Zerah of Bozrah, reigned in his stead.

"And when Jobab was dead, Husham of the land of the Temanites reigned in his stead."

We hear of Nimrod, who began to be mighty upon the earth; of Char, the troubler of Israel, who transgressed in the thing accursed; of the families of the house of them that wrought fine linen, of the house of Ashbea; of the potters, and those that dwelt among plants and hedges; of the porters who waited in the king's gate eastward; of the Korahites, who were over the work of the service, keepers of the gates of the tabernacle; of Mattithiah, who was the firstborn of Shallum the Korahite, who had the set office over the things that were made in the pans; of the many slain that fell down in the battle with the Hagarites, because the war was of God.

A charming little digression is given about Jabez who

was more honourable than his brethren, and who called on the God of Israel, saying, "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me." And God granted him that which he requested.

No dry enumeration of names is this. Very interesting are the details furnished concerning the Temple, its appointments, officers, and worship. It must always be remembered, however, that these details, drawn from the post-Exilic Temple, are transferred in imagination by the Chronicler to the Davidic Temple.

In the tenth chapter, we have a repetition of the death of Saul, taken word for word from the twenty-third chapter of Samuel, but concluded with a moralization telling us that Saul's death was due to his transgression in asking counsel of one that had a familiar spirit, instead of enquiring of the Lord. The account, from 2 Samuel 5, of the choice of David as king at Hebron is repeated. To it is appended a catalogue of David's mighty men, thoroughly epic in character. It begins with the story taken from 1 Samuel 23 of the three mightiest men who broke through the Philistine lines to get their master water of the well of Bethlehem. Then we hear of Benaiah, the son of Jehoiada, the son of a valiant man of Kabzeel, —(How the names ring out!)—who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit on a snowy day. And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out

of the Egyptian's hand, and slew him with his own spear."

David's hosts "were among the mighty men, helpers of the war. They were armed with bows, and could use the right hand and the left in hurling stones and shooting arrows out of a bow." They were "men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains. They helped David against the band of rovers; for they were all mighty men of valour and were captains in the host. It was a great host, like the host of God."

What might be mere lists of names are interspersed in idyllic wise with interesting pictures such as the following:

"And there came of the children of Benjamin and Judah to the hold unto David. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon and rebuke it. Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine we are, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.... All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king. And there they were with David three days, eating and drinking: for their brethren had prepared for them. Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel."

As we have seen, the Chronicler is primarily interested in the Temple, its ceremonies and religious observances. To him David is supremely important because he had made Jerusalem the center of worship. It is to be expected, therefore, that the account of the bringing up of the Ark from Kirjath-jearim, which we have already met in First Samuel, should be treated enthusiastically. The most noteworthy additions to that account are the lists of Levites and the emphasis placed upon the part that they played in the Temple services and in the care of the Ark; the festival service with its sacrifices and its music; and the psalm of thanksgiving. found also in the Book of Psalms.

Although some brief mention is made of David's wars and victories, that monarch is considered mainly in relation to the religious history of Israel. Anything derogatory, such as the Bathsheba episode, is omitted. Even the story of Goliath is passed over. David's reign occupies the greater portion of the book; but the portions relating to the planning of the Temple and the appointment and selection of the Levites are given great prominence. The appointment of Solomon as king, together with his father's speech to the congregation, his blessing and prayer of thanksgiving, complete the First Book of Chronicles.

QUOTATIONS

2:7b	Achar, the troubler of Israel, who transgressed in the thing accursed.
16:22	Saying, Touch not mine anointed, and do my prophets no harm.
17:7b	I took thee from the sheepcote, even from follow-

ing the sheep, that thou shouldest be ruler over my people Israel.

25:8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

29:15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

29:28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

PASSAGES

10:1–14 The Death of Saul. 16:7–36 David's Psalm of Thanksgiving. 29:10–19 David's Blessing and Prayer.

THE SECOND BOOK OF CHRONICLES

The second book begins with the reign of Solomon, repeating his request for wisdom and the account of his trading with Egypt and with Tyre also that of his building the Temple, but with so many variations from the nar-

ONE OF SOLOMON'S POOLS

(From Barton's "Archaeology and the Bible." Used by permission of the American Sunday-School Union.)

rative in Kings that some scholars think another source must have been used. The Ark is carried into the Temple which is then dedicated. Special stress is laid upon the duty of the Levites in carrying the Ark and in furnishing the musical part of the service, details not given in Kings

being found here. The prayer of dedication is repeated substantially as in the older record, except that Solomon does not stand before the altar but on a special scaffold which he had erected. The king's building program is mentioned, as is the visit of the Queen of Sheba. A brief word is said regarding the daughter of Pharaoh; but nothing about the many strange women who turned away Solomon's heart after other gods. The dealings with Hiram are quite misrepresented. As a matter of fact, Solomon had to give up cities to Hiram; but the Chronicler feels that this could not have been so and gives what he considers must have been the correct version.

From Ch. 10 to 36 we have the history of Judah from the reign of Rehoboam to the proclamation of Cyrus restoring the exiles. There is some new material. A comparison of Shishak's invasion in 2 Chronicles, Ch. 12, with that of 1 Kings, Ch. 14, gives a very good idea of the Chronicler's use of his sources. The reign of Abijah in Ch. 13 differs materially from that in 1 Kings, Ch. 15. Here, it is thought, the account is taken from the midrash of the prophet Iddo. So, too, in chapters 14–16, there are varying accounts of the reign of Asa. King Jehoshaphat is glorified and anachronistic material introduced. It is interesting to note the part played by the singing of the Levites (Ch. 20:19–22) in the conquest of the Moabites and Ammonites. The Syrian invasion of Jotham's kingdom is ignored, probably because that monarch did what was right. In chapter 31, emphasis is laid upon the support of the Levites and upon their genealogies. Quite a different version of the reign of the wicked Manasseh is given by the Chronicler. Josiah begins

his reform before the discovery of the Law and has the people keep the Passover at Jerusalem instead of in their homes. There is additional material in the account of Josiah's death. The last two verses of the book are repeated word for word at the opening of Ezra.

The Books of Chronicles should be compared closely with their partial sources in Samuel and Kings.

BEST KNOWN QUOTATIONS

6:32c	Come from a far country.
6:41c	Let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.
15:2c	The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

BEST KNOWN PASSAGES

1:7–12 Solomon's Prayer for Wisdom. 6:1–7:3 Solomon's Prayer at the Dedication of the Temple.

EZRA ("Help")—
NEHEMIAH ("Comfort of Jehovah")

(After 332 B.C.)

Probably no portion of the whole Bible has given rise to greater controversy than have these two books. Without going into the problems which they present, we may state some of the conclusions at which competent scholarship has arrived:

1. The books were originally one and are probably the work of the author of 1 and 2 Chronicles, known as the Chronicler. This view is based on the similarity of style and diction, as well as on the continued mention of the Levites.

2. They are a late compilation drawn from various sources, some of them of the greatest interest, especially extracts from the memoirs of Ezra and of Nehemiah, as well as certain portions found in Aramaic, namely, Ezra 4:8–6:18 and 7:12–26.

3. Through the mistake of a copyist, three chapters of Ezra were transferred to Nehemiah. In addition, eighteen verses of the first chapter of Ezra, following verse 11, were transferred to 1 Esdras. The narrative, therefore, should be read as follows:

Ezra	1:1–11
1 Esdras	4:47b–56, 62–5:6b
Ezra	2–8:36
Nehemiah	7:73b–8:18
Ezra	9–10
Nehemiah	9:1–10:39
Nehemiah	7:5–73a

By subtracting the above portions of Nehemiah we have what is considered the original book of that name.

4. The chronology of the books is confused because of indefinite references to different Persian monarchs bearing the same names.

In the Hebrew Scriptures, the Chronicles follow Ezra and Nehemiah. This arrangement is thought to have been due to the fact that the latter books were admitted to the Canon before the former.

The Book of Ezra tells the story of the return of the Jews from Babylon and of their ultimately successful attempts to rebuild the Temple and restore its worship. Opposition was encountered from "the adversaries of Judah and Benjamin" who wrote to Artaxerxes. That monarch ordered the work to cease; but his successor, Darius, having had a search made, discovered a letter of Cyrus authorizing the construction. The work was then allowed to proceed. We next have an account of Ezra's leading an expedition back to Jerusalem and of his reforms, outstanding among them being the insistence upon the exclusion of foreign wives married by the Jews in exile together with their children. Ezra brings to bear the most tremendous religious emotional appeal. There is rending of garments, plucking off of hair, trembling at the

words of the God of Israel, sitting astonied until the evening sacrifice, public confession of national sin. "Now when Ezra had prayed and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of the house of Israel a very great congregation of men and women and children, for the people wept very sore." This was the situation of which Ezra took advantage to purify the nation. The charming Book of Ruth is considered by many a protest against this narrow exclusiveness, written by some one who had grasped the broader spirit of the Second Isaiah's message.

The records as they stand seem to indicate that Ezra came to Jerusalem about 458 B.C., before Nehemiah, whereas a number of reputable scholars hold, owing to the probable misarrangement of the copyists, that he came after.

Nehemiah, cupbearer to Artaxerxes I in 445 B.C., learned of the ruined condition of Jerusalem. Having readily obtained permission to visit the city, he did so speedily and in the face of opposition rebuilt the walls. Later, when he was made governor of Jerusalem, he instituted a number of reforms, undoubtedly joining forces with Ezra who seems to have come there about 438 B.C. His aggressive energy was temporarily successful.

The Book of Nehemiah tells of the rebuilding of the walls, continuing the narrative with statistical material and with the measures taken to bring about Ezra's reforms. The personal memoirs of Nehemiah inserted in the work are amazingly vivid, indeed they are perhaps the most vital descriptions in all Biblical literature. Again and again

the writer appeals to heaven for approval of his acts. "Remember me, O my God, for good." A vigorous man he is. "And I contended with them and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons or for yourselves. Did not Solomon, king of Israel, sin by these things? . . . even him did outlandish women cause to sin." A dynamic personality truly! No wonder he got the walls of Jerusalem built.

The connection of this episode of the expulsion of the foreign wives with the later antagonism between the Jews and the Samaritans is highly interesting. Not all of the Jews would give up their wives. One of these was a son of the high priest, Manasseh by name, according to Josephus. He was married to a daughter of Sanballat, governor of Samaria, who promised to erect for him a temple on Mount Gerizim. In consequence of this Manasseh and a number of priests in the same situation seceded to found another church in Samaria. Their priestly descent and authority to function was unquestioned. A difficulty created by the fact that in Deuteronomy 27:4 the original reading was Mount Gerizim, where Jehovah had commanded Moses to build an altar and to offer burnt offerings to God, was solved by subsequent editors who changed the passage to read Mount Ebal. The later editors of 2 Kings (17:24ff.) stressed the fact that Assyria had carried away the inhabitants of the land replacing them by colonists from Mesopotamia who were taught the true religion by a priest sent to them but who mixed it with abominations of their own. In the above account we have the main rea-

sons for the Jews henceforth having no dealings with the Samaritans.

PASSAGES

EZRA

3:8–13 The laying of the Temple foundations. 9:5–15 Ezra's confession.

NEHEMIAH

13:1–31 Nehemiah's reforms.

THE BOOK OF ESTHER

("Star," "Happiness") (*C.* 130 B.C.)

"It is national to the core; but, for once in the Old Testament, nationality is not wedded to a worthy conception of God.... In a generation which had smarted under the persecution of Antiochus and shed its blood in defence of its liberty and ancestral traditions, such bitter fanaticism is not unintelligible. But the popularity of the book shows how little the prophetic elements in Israel had touched the people's heart." John Edgar McFadyen: Introduction to the Old Testament.

Up to the end of the seventh chapter, this book is an excellent short story. Opening in the sumptuous court of Ahasuerus (Xerxes) at Susa, it tells of a great celebration. The king's palace is resplendent with hangings of white, green, and violet, fastened with cords of fine linen to silver rings and pillars of marble. Upon pavements of red, and blue, and white, and black marble are couches of gold and silver. Royal wine in abundance is served in golden vessels. The heart of the king being merry with the wine, he orders the seven chamberlains to bring forth Vashti the queen, a woman fair to look upon, so that he may show the princes and the people her beauty. The lady, somewhat reasonably, we feel, refuses to come, whereupon the monarch, very wroth, with his anger bursting within him, summons the wise men and the seven highest princes of the realm to deliberate upon the situation. These

worthies amazed no doubt at the queen's behavior are still more concerned about the bad example it will set for all wives, especially their own. They not only agree fully that Vashti should be deposed but persuade Ahasuerus to publish a decree throughout his whole domain requiring that all wives give their husbands honour, both great and small. There is to be no ignoring of the word "obey" in the marriage vow. And it was so.

The foregoing incident is the setting for the real plot. Maidens are gathered from everywhere throughout Persia in order that Ahasuerus may select a successor to Vashti. Among them is one Hadassah (the myrtle), an orphan, but adopted by her uncle Mordecai, a Jew holding some position in the palace. He had decided that his niece should join the candidates for royal favor, but diplomatically warned her not to reveal her race nor her relationship to himself. The young woman, apparently discreet as well as beautiful, found favor in the eyes of the keeper of the harem. Through him she was sent early to the king who so delighted in her that he set the royal crown upon her head. She still did not reveal her race or kinship but assumed the name Esther.

We are next informed of Mordecai's discovery of a plot against the life of the monarch. By Esther Ahasuerus is informed of it and the culprits are hanged. The service done is recorded in the royal records. Whether this circumstance gave Mordecai an undue sense of his importance, we do not know; but we now hear of his refusing, contrary to the king's command, to salute the vizier or prime minister, Haman. With a lack of logic, by no means uncommon, Haman bears resentment not only

against the individual who has offended him but against all the Jews in Persia. One suspects both from this fact and from Esther's concealment of her race that this people was not popular. Haman, having made representations, or rather misrepresentations, to Ahasuerus, succeeded in gaining his consent to a decree ordering a massacre of the Jews upon the thirteenth day of the month Adar, this date having been determined by the casting of lots (Purim). The king apparently gave the matter no further thought, but the city Shushan (Susa), we are told, was perplexed.

There was, naturally, great mourning among the Hebrews, who in true oriental fashion fasted, wept, wailed, many lying in sackcloth and ashes. Among them was Mordecai who felt that his niece might now prove the savior of her people. She had not yet been informed of the calamity and when she was, doubted whether she could be of any help. Even the queen was forbidden, upon pain of death, to come into the king's presence without being summoned. When she learned from her uncle that the decree included herself as much as any of her people, Esther decided to make the attempt. She and her maidens would fast three days after which she would go to the king unbidden. If he held out his golden scepter to her, she lived; if he did not, she perished.

It is a dramatic moment in the story. Even an older person heaves a sigh of relief when the golden scepter is extended and Esther is promised the fulfilment of any request she may make, even if it be half of the kingdom. Very cleverly, from the literary standpoint, the heroine merely invites her husband and his prime minister to a banquet. With this banquet Ahasuerus is so pleased that

once more he offers to grant any petition his wife may make. She, however, gives another invitation for the following day. The including of Haman on these two festive occasions elates the vizier greatly, but his gladness of heart is entirely dispelled when Mordecai again refuses to salute him. On his return home, his wife suggests the building of a gallows fifty cubits high and a petition to the monarch to have the offending official hanged on it.

Unfortunately for Haman, that night Xerxes troubled with sleeplessness wishes something read to him. He requests the chronicles of his reign to be brought. Among these is the account of Mordecai's deed. The king asks what honor and dignity has been conferred on his benefactor. Upon hearing that no recognition has been made, he determines to reward him at once. Haman now appearing to speak about the hanging is met with the question, "What shall be done unto the man whom the king delighteth to honor?" As the vizier assumes that he is to be the recipient of the attention, he gives an itemized account of what he considers appropriate. Great is his dismay when he discovers that it is for the man he so hates that he has prescribed these honors. In deep mourning he tells his wife who takes a gloomy view of the future. Mordecai, the Jew, raised to power, will hardly deal kindly with the man who has plotted the downfall of himself and his people.

But the hour draws near for the second feast. A third time her husband offers to grant any petition his wife may make. Now at last she presents her request asking for the life of herself and her people. The king astounded inquires who durst in his heart presume to threaten the queen. The enemy is unmasked. While Ahasuerus in anger

leaves the palace to walk in the garden, the supplicating Haman falls on Esther's couch, an act which is misconstrued by the king on his return. The unhappy man with covered face is instantly removed. One of the chamberlains, not without malice, we fear, tells the king that a newly constructed gallows stands in the courtyard of Haman's house. The poetic justice of the situation is apparent. Ahasuerus promptly says, "Hang him thereon." So they hanged Haman on the gallows he had prepared for Mordecai. Then was the king's wrath pacified.

Here the story should have ended. Perhaps it did. The writer up to this point is such a good artist that we are willing to give him the benefit of the doubt. But it goes on to tell how Esther, not content with saving her people by inducing her husband to reverse his decree, also obtains his permission for the Jews to kill their enemies. They do so with great gusto. The statistics of those slain are amazingly large, but do not carry conviction. The slaughter terminated on the 13th of Adar, the date on which Haman had determined by casting the lots (Purim) that the Jews should be slain. The 14th of that month they made a day of feasting and gladness to be observed for all time.

Most scholars agree that there is little or no historical foundation for the tale. Perhaps a threatened persecution of Jews in Persia was averted by a king's favorite of their race. This incident then would have been taken as the basis for an elaboration setting forth Esther's virtue and courage so that she thenceforth takes rank with Jael, slayer of Sisera, and the dauntless Judith. Chaste Susanna, of course, was a heroine of a different type. Hers is a story of Virtue Rewarded. It is thought that the Book of

Esther may have been written to explain the feast of Purim the origin of which is lost in obscurity. That feast in the beginning seems to have had no religious significance. Even when celebrated in the synagogue, it was characterized by all kinds of license as the young people were permitted to stamp their feet, hiss, and shake rattles at the names of Haman and his sons. Indeed, their conduct sometimes became so boisterous as to cause the elders grave concern. All this may explain the lack of religious allusion in the story. God's name is not mentioned, a fact which very nearly kept Esther out of the Sacred Canon. Or it might be simply that the Jews finding the Mesopotamians celebrating at this date some great national festival invented one of their own so as not to appear singular. This again would explain the non-religious character of Purim. We can understand, too, with what enthusiasm additions picturing the Jews turning the tables on their enemies would be received. Anyone telling the story would be tempted for the sake of applause to add more and more gratifying details as well as to suppress others. Neither exaggeration nor improbability would trouble the hundred percent Hebrews. There have been even American histories, we suspect, which have not always told the truth, the whole truth, and nothing but the truth. In times of stress, a people is likely to view with extreme delight the extermination of its foes or the prospect of it. Scratch the man and you find the savage.

For the authorship of Esther the Great Synagogue, Mordecai, Esdras have been suggested, but no one knows who wrote it. Scholars have pointed out the resemblance of the names "Esther" and "Mordecai" to "Ishtar," Baby-

lonian goddess of love, and "Marduk," god of war. Perhaps some old Babylonian tale was the basis of the story. Perhaps the writer felt that at the Persian court Hebrew names would be abandoned. These deities, however, are not Persian. The date of composition in its present form is placed about 130 B.C. The feast of Purim is first mentioned in 2 Maccabees which is thought to have been written in the first century B.C.

The book is one of the five Megilloth or rolls read on special occasions. Esther was, of course, read at the feast of Purim.

The Apocrypha (q.v.) contains the rest of the chapters of the book of Esther, which are found neither in the Hebrew, nor in the Chaldee. They are interesting but inferior additions to the story.

As we have indicated, the literary value of Esther is high. It is one of the world's best short stories. Revolving around a single incident cleverly introduced, it sustains suspense, presenting one contrast after another, with skilful postponement of the issue until the dramatic climax. The effect is weakened by the last two chapters which may be omitted.

QUOTATIONS

4:14c	Who knoweth whether thou art come to the kingdom for such a time as this?
4:16d	And if I perish, I perish.
6:6b	What shall be done unto the man whom the king delighteth to honour?

JOB

(From *c.* 400 B.C. and later)

"Perhaps the greatest masterpiece of the human mind." Victor Hugo.

To say that Job is one of the world's greatest literary treatments of the problem of human suffering, ranking with the masterpieces of Aeschylus, Milton, and Goethe, is a platitude. In it, the poetic genius of Israel attains its highest peak. For centuries students have been busy with its interpretation.

Older scholarship assumed for the work a literary unity with a single authorship and in so doing was faced with most serious problems, difficult questions of interpretation and of harmonizing the obvious inconsistencies. The Book of Job contains highly dramatic elements, hence Professor Richard Green Moulton termed it a dramatic poem framed in an epic story, dividing it into five well-defined parts. A more recent scholar, Dr. H. M. Kallen, considered it a tragedy written under the influence of the Greek dramatist, Euripides. With certain rearrangements, he felt that the work meets the requirements of the Hellenic stage. Specifically, he placed Chapter 28 after Chapter 14, at the close of the first round of speeches in the Debate, as a first chorus; Chapter 24:2–24 after Chapter 21, the close of the second round, as a second chorus; and Chapter 40:

15–41 :26 at the close of Job's Oath of Clearing, as a third chorus. The appearance of God in Chapter 38 corresponds to the common Greek resolution of a plot by the *Deus ex machina.* Dr. Kallen's interpretation is ingenious. The performance, some years ago, of Job by Stuart Walker and his players emphasized dramatic elements of the work.

The Book of Job has, furthermore, been thought to resemble the Greek dialogue, for example that of Plato. Although the problem is philosophical, the treatment is poetic and is really closer to drama than to philosophy. Greek influence is possible but not probable. Like any material containing dramatic elements, this can be arranged in dramatic form.

It seems far more likely, however, that we have in Job, as in so many of the Old Testament writings, a growth of which several stages can be recognized. There was first a folk tale, coming from such ancient times as to be associated with the patriarchs, of a good man who was marvellously patient under affliction. About 400 B.C., the time of Malachi, a period when there was much scepticism, there seems to have been written, with this old folk tale as a basis, a powerful poem in which the justice of God was seriously questioned. Such scepticism undoubtedly shocked the orthodox who held to the prophetic ideas of Jehovah as a God of mercy but who nevertheless appreciated the high literary merit of the composition. The editors, the pious group of scholars who for centuries had been collecting the sacred writings, decided to work over this material, adding to it the speeches of the three friends, who now are no longer the men whose sympathy was so great that they sat in silence with Job for seven days and seven nights.

Later editors added the speeches of Eliphaz and of the Divine Intervention. Finally, still later ones included some superb nature poems with further modifications in the interest of conventional orthodoxy, weaving all into a fairly consistent whole. This procedure, as we have seen, is thoroughly in accord with the general method employed by those who put the Hebrew Scriptures in their final form.

In addition, we must know that the text of Job is exceedingly corrupt, the language difficult, and setting non-Jewish. Taking all this into consideration, we shall realize that many passages will always remain obscure. None the less, the work, as we have it in the King James' Version, is both a masterpiece of English prose-poetry and of religious thought. And it is with this Version that we have to deal. Unquestionably some of the most familiar and beautiful passages of Job have been misunderstood by the translators; but they are, however, expressions of the highest and noblest idealism.

Bearing these facts in mind, we may with some reservations follow Moulton in his arrangement of the material. The prose Story Prologue, Chs. 1 and 2, introduces:

1. The Curse, like the Blessing, a definite form of oriental literature. Ch. 3.
2. The Debate of Job with his friends, consisting of three cycles, the last being imperfect. Ch. 2–30.
3. Job's Oath of Clearing, another form of oriental literature. Ch. 31.
4. The Interposition of the young man Elihu. Ch. 32–38.
5. The Intervention of God who speaks as a Voice out of the whirlwind. Ch. 38–42:6.

Finally, the Prose Story Epilogue, Ch. 42:6 to end.

We find wonderfully well sustained characterization in the three friends and in Elihu. Eliphaz, the Temanite, the oldest, is kindly and considerate, even though he holds the orthodox view that Job must have sinned to have incurred such punishment. Bildad, the Shuhite, a good man, is greatly shocked and deeply concerned at Job's accusations of God. Zophar, the Naamathite, is also shocked but takes no pains to conceal his disapproval. He is frankly brutal. Elihu, the young man, has a good opinion of himself. It is amusing to note that neither Job nor his friends pay the slightest attention to him.

The fundamental problem of the book, the justice of God, could have arisen only in later Israel. Primitive man, for whom the gods were capricious, had no such problem. The earlier prophets thought in terms of the nation. Suffering, therefore, was punishment upon the nation for its sins; and in this all shared. Jeremiah and Ezekiel, perhaps following the Deuteronomist, began to place the emphasis upon the individual and to question the current belief that the sons suffered for the sins of their fathers. It is entirely probable, therefore, that the sceptical poem was written about the time of Malachi, as we have suggested, and that additions were made to it for the next two hundred years.

But the Book of Job does not solve the problem as to why God permits good people to suffer. In the prologue it would seem as though the suffering of Job were a test of his character. The three friends, of course, hold the orthodox view that all suffering is punishment for sin. Elihu confirms this view, but adds the suggestion that trials, like dreams, are sent as warnings to man lest he stray from the

right path. Finally, in the nature poems we have the nearest approximation to a solution, namely, that if we will contemplate the wonders of nature, we shall see how futile it is to try to understand the purposes of God. Like Habakkuk, the composers of Job, urged man to trust God and all would be well. In style, the Book of Job ranges from the idyllic quality of the greater part of the Prologue, through the lovely lyric on Wisdom found in Ch. 28, to the sublimity of the Divine intervention. Certain portions, like the greater part of the speeches of Elihu, are of poorer literary quality, a decided argument in favor of composite authorship. There are passages of amazing power, such as Job's Curse and his Oath of Clearing; there is the closest observation of nature in its manifold forms; there is plaintive lament over the uncertainty of human existence. In the English translation, transcendently beautiful prose-poetry—free verse—abounds, with a wealth of figurative language. In the Prologue and Epilogue, we have epic repetition, coupled with charming simplicity. The speeches of Elihu, inserted as they are between the challenge of Job and God's answer, spoil the dramatic effect of the whole; just as later the description of Leviathan weakens the effectiveness of the divine utterance.

Strangely enough, although some quotations from the Book of Job are exceedingly well known, not nearly so many have passed into current speech as we should expect from the universal admiration the work as a whole has inspired.

QUOTATIONS

1:6	And Satan came also among them.
1:7	Whence comest thou? . . . From going to and fro in the earth, and from walking up and down in it.
1:21	Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.
2:46	Skin for skin, yea, all that a man hath will he give for his life.
3:17	There the wicked cease from troubling; and there the weary be at rest.
5:7	Man is born unto trouble, as the sparks fly upward.
12:2	No doubt but ye are the people, and wisdom shall die with you.
14:1	Man that is born of a woman is of few days, and full of trouble.
14:2a	He cometh forth like a flower.
16:1–2	Then Job answered and said, I have heard many such things: miserable comforters are ye all.
19:20b	I am escaped with the skin of my teeth.
19:25–26	I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.
22:24b	Gold of Ophir.
31:35b	Oh, . . . that mine adversary had written a book.
32:9	Great men are not always wise.
32:21b	Neither let me give flattering titles unto man.
34:3	For the ear trieth words, as the mouth tasteth meat.
38:7	When the morning stars sang together, and all the sons of God shouted for joy.
38:31	Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?

39:25b He smelleth the battle afar off, the thunder of the captains, and the shouting.

PASSAGES

1, 2 (Prologue); 3 (Curse); 4:12–5:8; 14:1–12; 19:1–26; 23:3–10; 28 (Ode on Wisdom); 29; 31 (Oath of Clearing); 36:22–37:13 (Nature Poem); 38–39 (Voice of God); 41 (Leviathan).

PSALMS

"David's life and history, as written for us in those psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle often baffled, sorely baffled, down as into entire wreck; yet a struggle never ended; ever, with tears, repentance, true unconquerable purpose begun anew. Poor human nature! Is not a man's walking, in truth, always that: "a succession of falls"? Man can do no other. In this wild element of a life, he has to struggle onwards; now fallen, deep-abased; and, ever, with tears, repentance, with bleeding heart, he has to rise again, struggle again still onwards. That his struggle be a faithful unconquerable one, that is the question of questions." Thomas Carlyle: Heroes and Hero-Worship—The Hero as Prophet.

The anthology known as the Book of Psalms has had a wonderful history. For between two and three thousand years it has expressed the deepest religious feelings of countless millions of human souls. David and Solomon, kings of Israel, the goodly fellowship of the prophets, Hebrews in exile, in persecution, from Babylon to Berlin, in national triumph, the noble army of martyrs, hermits, missionaries carrying the message of the Cross to the barbarians of Western Europe, medieval saints, crusaders keeping watch over the Holy Sepulchre, Protestants persecuted by Catholics, Catholics persecuted by Protestants —all of these through the ages, down to our own times, when every minute of the day somewhere, in every clime

from Arctic to Tropics, the wide world round, Christian Scientists, Orthodox and Reformed Jews, monks and nuns, saying their offices, priests offering their daily sacrifice, Christians of every name, have used and still are using the Psalms of David. Surely never has a book of lyrics had such a history.

Lyric poetry is the expression of emotion. As the highest emotion is that which the human soul experiences in his religious aspiration, the hymn is the noblest form of lyric poetry. And of hymns, those which bear the name of David, Sweet Singer of Israel, constitute the world's most noteworthy collection. That they have survived thus is due to their ability to express so adequately every shade of religious feeling. Universality is a chief test of literary greatness.

As we now have it, the book was in the main the hymn-book of the second Temple, representing a revision and rearrangement of older collections. Scholars generally agree that the present psalter took at least eight hundred years to form.

The Psalms were used by the Hebrews in at least three ways. First, they were employed in the services of the Temple for which, indeed, many were written. A Psalm was sung at the daily sacrifices, a different one on each day of the week. The following were used: Sunday, Psalm 24; Monday, 48; Tuesday, 82; Wednesday, 94; Thursday, 81; Friday, 93; Sabbath, 92. Then there were Psalms for the special festivals. In the second place, they were used by family or community groups. The pilgrims going up to the Temple feasts marked the stages of their journey by what are known as the Pilgrim Psalms, 120–134. Lastly, they

furnished the worshipper with an amazingly fine vehicle for the expression of his own religious reactions whether in the Temple services, in his family, or individual worship.

As might be expected, there is much disagreement among scholars as to the authorship of the various psalms and as to the time of their composition. Into this field we shall not enter. It is generally agreed that a number of the psalms may date from the time of David; but like the other sacred writings, they have been revised and modified. As Dr. Henry Wheeler Robinson says, in speaking of their restatement and reinterpretation, "Nothing has come to us through the editorial sieve that could not be given a plausibly orthodox meaning, according to post-exilic standards." Hence, although much of the material found in the book undoubtedly goes back to the time of David, some perhaps earlier, the Psalms as a whole must be treated as a post-exilic book.

Some scholars think that quite early in the history of Israel there was developed a group of Temple singers who composed sacred lyrics for the services. They may have constituted a school similar to the schools of the prophets in which certain formulas of composition prevailed and traditions were formed. The most notable contributions would have been made by the members possessed of the greatest poetic genius, the less gifted ones, however, contributing also. There would probably be, as was likely the case in the schools of the prophets, smaller or longer poems, verses, and other topical material which might be combined when occasion demanded. The psalms found in Jonah and Habakkuk may well have orig-

inated in this way. Scholars feel that hymns of praise and national laments had an early origin, and that individual laments came later, but probably before the time of Jeremiah.

It is thought that the "I" occurring so frequently in the Psalms is to be regarded as a personification of the nation in much the same way as the "Servant of Jehovah" in Isaiah II; for the primitive mind did not make the sharp distinction that we do between the individual and the group. Whether the sacred poetry of Israel owes much or anything to that of Babylon or of Egypt, is a subject of dispute. It is likely that there was some influence, as the Egyptian proverbs prove.

The Rabbis divided the Psalms into five books to correspond to the five books of the Law. Each of these books ends with a benediction or ascription of praise. The following is this fivefold division: I:1–41; II:42–72; III: 73–89; IV:90–106; V: 107–150. Many scholars think, however, that this division is artificial and that the natural one is into three parts: I:1–41; II:42–89; III:90–150. In the first division we find most of the poems attributed to David, although to these must be added Psalms 51–72 from Group II. Psalm 72 ends with the words, "The prayers of David, the son of Jesse, are ended." This seems a conclusive proof that the book as a whole contains separate collections. Collections found within the book appear to be the following:

1. Three Davidic collections: (a) 3–41; (b) 51–72; (c) 138–145.
2. Two Korah collections: (a) 42–49; (b) 84–89.
3. The Asaph collection: 50, 73–83.

4. Three Hallelujah collections: (a) 105–107; (b) 111–118 (Egyptian Hallel); (c) 146–150 (The Great Hallel).
5. Collection of Pilgrim Songs: 120–134.
6. A collection represented by Ps. 93, 95–100.

Psalms 1 and 2 were prefixed to the completed collection.

Always bearing in mind that the Book of Psalms as we now have it reflects the post-exilic period, we shall understand that its material has upon it the priestly imprint and that its contents have been thereby shaped so as to be readily adapted to the services of the Temple. It is entirely probable, we have seen, that a very large part of the material was originally written for liturgical use. There is no question that much of it as we now have it was so used. To the pious Jew, the Temple was the dwelling place of Jehovah: the Holy of Holies was his seat when he vouchsafed to descend among his people. Thrice in the year the devout Hebrew was expected to repair to the Temple to worship with the throngs; and the lyrics of the Psalter expressed his religious feeling. The feelings of the individual were indissolubly linked with those of the nation. Jehovah was the preserver of his chosen people. His mercies manifested of old were therefore gratefully remembered and were the cause of hopes for the future. A very good example of the use of the Psalter is given us in the Book of Ezra:

"And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving

thanks unto the Lord: because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." (Ez. 3:11.)

We can well understand, then, how they would use Psalm 136 on such an occasion as this; and we can picture to ourselves the scene with its splendor, impressiveness and deep devotion. The shouts of praise, Hallelujahs, which punctuated the narrative, would be heard afar reechoing among the Judean hills.

The group of Psalms, from 113 to 118, form what is known as the Hallel, or Hymn of Praise. It was, and still is, sung at the three great Feasts of Passover, Pentecost, and Tabernacles, as well as at the Feast of Dedication and at the New Moons, except at the New Year. The group is used also at the family celebration of the Passover where it is divided, Psalms 113 and 114 being sung before the meal, and the remainder after the fourth cup has been filled. This latter portion was probably the "hymn" sung at the Last Supper.

Some scholars call this the Egyptian Hallel and consider Psalms 145–150 another similar group to which they give the name of the Great Hallel.

Psalm 68, a triumphal march and a lyrical masterpiece in which the national and liturgical meet, may be regarded as the Hebrew Te Deum. It was sung at Pentecost, originally the harvest home festival, but transformed later into the commemoration of the giving of the Law.

In speaking of the subject-matter of the Book of Psalms, Richard Green Moulton said that it might be summarized

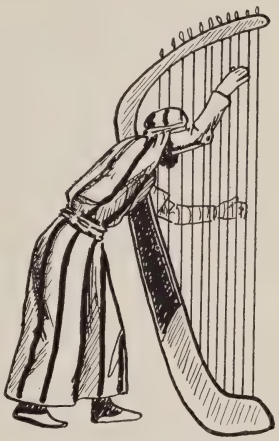
under the title "Trouble and Relief." True it is that such a title is general enough to cover a large portion of the contents; but it hardly gives an indication of the great variety found there. The emotions range from deepest despair to highest exultation.

Amplifying somewhat Hengsterberg's threefold division into Psalms of Praise, Psalms of Supplication, and Moral or Didactic Psalms, we might classify them as follows:

1. Praise Songs: 2, 9, 16, 21, 30, 47, 48, 65, 68, 72, 75, 76, 87, 92, 93, 95, 96, 98, 99, 100, 103, 108, 110, 113, 116, 117, 118, 124, 125, 126, 129, 138, 144, 146, 147, 148, 150.
2. Praise Songs with strong nature emphasis: 8, 18, 19, 29, 97, 104.
3. Laments or Complaints: 3, 5, 6, 10, 11, 12, 13, 14, 20, 22, 25, 38, 39, 41, 44, 51, 54, 55, 56, 57, 60, 64, 71, 74, 79, 80, 88, 102, 120, 130, 142, 143.
4. Imprecations: 28, 35, 55, 58, 59, 70, 82, 83, 94, 109, 140, 141.
5. Didactic Meditations on Religious or Moral Themes: 1, 15, 26, 32, 36, 37, 49, 50, 63, 73, 84, 90, 91, 101, 111, 112, 115, 119, 122, 123, 127, 128, 131, 133, 134.
6. Historical: 77, 78, 81, 105, 106, 107, 114, 132, 135, 136, 137.
7. Petitions: 17, 61.
8. Marriage Ode: 45.
9. Trust in God: 4, 23, 27, 31, 40, 42–43, 46, 62, 85, 86, 121.
10. Combinations of the above: 7 (2 and 3); 24 (4 and 5); 69 (2, 3 and 8); 139 (1 and 3).

The variety of subject matter found in the Psalms is matched by the variety of style. Gloom, depression, humil-

ity, confidence, majesty, stateliness, radiant enthusiasm, stirring martial notes, the recurrent wave of liturgical response, indeed, almost every emotion may be found in them, the style varying from spontaneous freshness to supreme artificiality. The Authorized Version translators have done full justice to their material. True, their translations are often far from the original; but they have created a new thing which from the literary as well as from the spiritual standpoint can challenge comparison with the original. To this perfection, the very large number of expressions from the King James' Version which have passed into current speech bears witness.



A JEWISH HARP
(Drawn by Vernon Redding.)

QUOTATIONS

1:1c	Sitteth in the seat of the scornful.
2:1	Why do the heathen rage, and the people imagine a vain thing?
2:8b	The uttermost parts of the earth.
8:2a	Out of the mouths of babes and sucklings.
10:3a	His heart's desire.
11:1b	Flee as a bird to your mountain.
14:1a	The fool hath said in his heart, There is no God. (Cf. 53:1a.)

16:6	The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.
18:10b	Fly upon the wings of the wind.
19:1	The heavens declare the glory of God; and the firmament sheweth his handywork.
19:5b	Rejoiceth as a strong man to run a race.
22:1a	My God, my God, why hast thou forsaken me?
23:2b	Green pastures.
23:4a	The valley of the shadow of death.
24:1a	The earth is the Lord's, and the fulness thereof.
26:6a	I will wash mine hands in innocency.
27:10	When my father and my mother forsake me, then the Lord will take me up.
27:13b	In the land of the living. (Cf. 116:9.)
29:2b	Worship the Lord in the beauty of holiness.
30:5b	Weeping may endure for a night, but joy cometh in the morning.
31:15a	My times are in thy hand.
32:8b	I will guide thee with mine eye.
32:9a	Be not as the horse, or as the mule, which have no understanding.
33:12a	Blessed is the nation whose God is the Lord.
34:8a	O taste and see that God is good.
34:19	Many are the afflictions of the righteous: but the Lord delivereth him out of them all.
36:4a	He deviseth mischief upon his bed.
36:9b	In thy light shall we see light.
37:7a	Rest in the Lord, and wait patiently for him.
37:11a	The meek shall inherit the earth.
37:35b	Spreading himself like a green bay tree.
39:3a	My heart was hot within me: while I was musing the fire burned.
41:9a	Mine own familiar friend.
42:7a	Deep calleth unto deep.
45:1c	The pen of a ready writer.
46:1b	A very present help in trouble.
50:10b	The cattle upon a thousand hills.

53:3c	There is none that doeth good, no, not one.
55:6	Oh that I had wings like a dove! for then would I fly away, and be at rest.
55:14a	We took sweet counsel together.
55:21a	The words of his mouth were smoother than butter, but war was in his heart.
55:23b	Bloody and deceitful men shall not live out half their days.
61:2b	Lead me to the rock that is higher than I.
66:12b	We went through fire and through water.
68:18a	Led captivity captive.
69:9a	The zeal of thine house hath eaten me up.
75:6	For promotion cometh neither from the east, nor from the west, nor from the south.
85:10	Mercy and truth are met together; righteousness and peace have kissed each other.
87:3a	Glorious things of thee are spoken.
92:14b	Fat and flourishing.
95:4	The strength of the hills.
102:5b	My bones cleave to my skin.
102:6a	I am like a pelican of the wilderness.
102:7	As a sparrow alone upon the house top.
103:5b	Thy youth is renewed like the eagle's.
103:12a	As far as the east is from the west.
103:15b	As a flower of the field, so he flourisheth.
103:16b	The place thereof shall know it no more.
105:15a	Touch not mine anointed.
105:18b	He was laid in iron. (Book of Common Prayer translates: "The iron entered into his soul."
106:32a	The waters of strife.
108:12b	Vain is the help of man.
110:4b	Thou art a priest forever after the order of Melchizedek.
116:11	I said in my haste, all men are liars.
118:26a	Blessed be he that cometh in the name of the Lord. (*Benedictus qui venit.*)
121:1a	I will lift up mine eyes unto the hills.

126:5	They that sow in tears shall reap in joy.
127:2b	He giveth his beloved sleep.
128:3	Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.
130:1a	Out of the depths. (*De profundis.*)
139:9a	If I take the wings of the morning, and dwell in the uttermost parts of the sea.
139:14a	I am fearfully and wonderfully made.
139:18	If I should count them, they are more in number than the sand: when I am awake, I am still with thee.

BEST LITERARY PSALMS

1, 2, 8, 15, 16, 19, 23, 24, 27, 32, 34, 36:5–10, 39, 40, 42–43 (originally one), 45, 46, 48:12–14, 51, 65, 67, 72, 84, 90, 91, 95, 96, 100, 102:12–28, 103, 116, 118, 121, 122, 124, 125, 126, 127, 130, 137:1–6, 139.

WISDOM LITERATURE

"But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies. He will keep the sayings of the renowned men: and where subtil parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables." Ecclesiasticus 39:1-3.

In Jeremiah 18:18, the following statement is put in the mouths of the prophet's enemies: "For the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet." Here we find a reference to the priest whose duty it is to carry on the ceremonial of religion and to see that the ordinances and laws are obeyed. Then, there is the prophet, less frequent, perhaps, often with much deeper spiritual insight than the perfunctory priest. The prophet it is who calls men back to the underlying essentials of religion, seeming to place these above the machinery through which they operate. Besides these two is the "wise man," the philosopher, who values highly practical experience, who has translated the teachings of religion into daily life. He has tested things and has found that some of them pay, that others do not. At times it would seem as though to him "Honesty is the best policy" is fully as sound a principle as "Honesty is right." His feet are on the ground; but his head is not in the clouds. Life pursued according to the principles enunciated by him is successful. Truly religious he may be, but in a

sane unemotional way. The young man who gives himself up to "wine, women, and song" is a fool. Virtue is true wisdom. The law of God enjoins virtue, therefore the fear of the Lord is the beginning of wisdom. His religion has a flavor of the utilitarian and of the legal. It resembles at times a bargain struck between God and man. A good system of religious bookkeeping will show the human being just how his credit stands in heaven. Common sense is a marked characteristic of much that the wise man writes; nor is it devoid of humor. Although he seems to underrate the religion of feeling, his views are ethically sound. He resembles much the so-called humanist of today.

His teaching is given for the most part in pithy, short sentences, usually generalizations and often half-truths. The sayings of Confucius are prime examples of such wisdom. In Hebrew literature these sentences exhibit the characteristic Semitic parallelism. Or the wise men may teach through the fable, as did Bidpai and Aesop; even by means of the riddle. Then, too, we have Wisdom celebrated in poetry, in the short lyric, or in the highly elaborated ode or psalm.

The Hebrews apparently were rich in such wise men. The name of Solomon is particularly associated with Wisdom, undoubtedly because of the statement in 1 Kings 4:29–34, that "God gave Solomon wisdom and understanding," that "his wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt," and that he "spake three thousand proverbs." In the much later Ecclesiasticus (47:15, 17) we find this regarding Solomon: "Thy soul covered the whole earth, and thou

filledst it with dark parables. . . . The countries marvelled at thee for thy songs and proverbs, and parables, and interpretations." Scholarship has established the fact that the Book of Proverbs as we now have it was completed many centuries after the time of Solomon; but it is not unreasonable to believe that many of the proverbs attributed to Solomon were uttered by him or collected by him and his wise men, of whom there was probably a school. The references to the East and to Egypt are significant. Solomon married an Egyptian princess. The Proverbs found between Chapters 22:17 and 24:22 have been found to come from an Egyptian source, the Teaching of Amenophis, written about 1000 B.C. It is very likely that from the time of Solomon on, after the Hebrews were settled in Jerusalem and other cities, literature was regularly practised, records kept, deeds of the heroes, past and present, celebrated, in short, that such literary activities as were to be found at the neighbors' courts, especially at the larger ones, were imitated. True it is that much cannot have survived in its original form; but that some material has survived, especially of a proverbial nature, which would have passed from mouth to mouth among a people that depended primarily upon oral literature, is most probable.

Wisdom literature is found in all three parts of the Authorised Version. In the Old Testament we have it notably in the Book of Proverbs and Ecclesiastes, in parts of Job, in certain Psalms, particularly in 1, 37, 49, 50, 73, 112, as well as in portions of others; in the Apocrypha, in the Books of Wisdom and Ecclesiasticus, and in a part of Baruch; in the New Testament, in the Epistle of St.

James and in the Sayings of Christ, such as those styled the Sermon on the Mount.

An interesting characteristic of the Wisdom writing is its lack of distinctive nationalism, its universality. In this respect it is a precursor of Christian literature. There is no reference to the Hebrews as the Chosen People nor to a Messiah who is to come. In the Book of Job, it is worth noting, the scene is not set in the land of Israel, but in the East. Wisdom literature is sometimes called Hebrew philosophy; and inasmuch as it was given its greatest emphasis during the Greek period, it has been compared to Greek philosophy. There is, however, a marked contrast between the two. Wisdom does not concern itself with metaphysics, in fact, seems to avoid it, having as its sole concern the practical aspects of life. And God is represented as desiring the practical manifestations of religion and as rewarding them by material prosperity.

The contents of the Wisdom books, then, deal with many ordinary topics: sluggards, fools, liars, busy-bodies, tale-bearers, contentious people, family relations, business deals, vice, virtue, education, poverty, riches, mirth, sorrow—there is hardly an aspect of life which is not touched on in shrewd, sharp, wise sayings, often tinged with sarcasm or humor. Then, again, in contrast to this practical presentation of Wisdom, she is sometimes conceived of as a divine being, existing almost from the beginning, and is celebrated in lofty and wonderful passages such as those in Proverbs 8 and Job 28.

PROVERBS

(1000–200 B.C. [?])

"The Book of Proverbs is a collection of wise sayings founded on observation of life. It is a clear revelation of human nature, showing that in Hebrew history they had the same varieties of humanity that now walk the streets of Manhattan. It is often called Hebrew Wisdom; but should be called Human Wisdom. It is a mingling of shrewdness and piety; energy and reverence. It does not point out every danger, but it shows the safe path. Its wisdom reaches far into the future; for though it does not tell us what is wrong with our automobile—such engines being then unknown—it tells us how to drive in security." William Lyon Phelps—Human Nature in the Bible.

Like the Book of Psalms, Proverbs represents a growth extending over centuries. In our discussion of Wisdom literature we have seen that there is no good reason for doubting that some of the proverbs may have come from the time of Solomon. Just as certain, however, is it that certain portions of this book, such as the prologue in praise of Wisdom, which shows close relationship as well with the Book of Wisdom as with Greek influence, must be late in composition. There was much dispute about the admission of the Book of Proverbs to the canon.

Earlier editors held that the book was divided into five parts like the Psalter, to correspond to the Torah. This view seems hardly tenable. The authors specifically mentioned are Solomon, Agur, Lemuel, Hezekiah's men, and the "Wise Men." Of these last we may be sure that there

were many. They were the teachers of the young, in some ways comparable to the Greek sophists. Their instruction was imparted in short maxims or discourses. They taught their pupils how to live, ranging from the highest plane, on which life is led in harmony with heavenly Wisdom, to right conduct arising out of close and keen observation of life and knowledge of human nature. In certain passages of the book we find little idealism, but a secular tone which contrasts strongly with the lofty messages of the prophets. Still, if it were not so, the collection of writings which we call the Bible, would not completely reflect life. To live on the heights with the prophets is possible for only a few and then not all the time. We can do much worse than make the contents of Proverbs our own.

The style of the book varies, like all the Wisdom literature, from the terse, homely distichs, whose subject matter is drawn from the familiar every day life, through charming little lyrics, like that on the Sluggard (6:6–11), to the magnificent ode in praise of Wisdom (3:11–20) and the superb acrostic, called by Toy, "The ABC of the Perfect Wife" (31:10–31).

The contents, about the classification of which there is much argument, may be analyzed as follows:

1. An introduction (1:1–7) with short poems, not proverbs, consisting of exhortations and discourses on wisdom, folly, vice, obedience. The number of these poems is variously estimated between seven and sixteen. Ch. 1–9.
2. Proverbs of Solomon. 10:1–22:6.
3. Proverbs of the "Wise Men"—these show close relationship with the Egyptian Teaching of Amenophis. 22:17–24:22.
4. More proverbs of the "Wise Men." 24:23–34.

5. Collection of proverbs made by Hezekiah's men. 25–29.
6. An appendix purporting to come from Agur and King Lemuel, both as yet unknown, and differing in style from the rest of the book. 30–31.

QUOTATIONS

1:10	My son, if sinners entice thee, consent thou not.
1:22a	How long, ye simple ones, will ye love simplicity?
3:17	Her ways are ways of pleasantness, and all her paths are peace.
4:7	Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.
4:18	But the path of the just is as the shining light, that shineth more and more unto the perfect day.
4:23	Keep thy heart with all diligence; for out of it are the issues of life.
6:6	Go to the ant, thou sluggard; consider her ways, and be wise.
6:10	Yet a little sleep, a little slumber, a little folding of the hands to sleep. (Cf. also Prov. 24:33.)
7:9	In the twilight, in the evening, in the black and dark night.
8:11	For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.
9:10a	The fear of the Lord is the beginning of wisdom.
9:17	Stolen waters are sweet, and bread eaten in secret is pleasant.
11:1	A false balance is abomination to the Lord.
12:22a	Lying lips are abomination to the Lord.
13:7	There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.
13:12a	Hope deferred maketh the heart sick.
15:1a	A soft answer turneth away wrath.

15:3	The eyes of the Lord are in every place, beholding the evil and the good.
15:17	Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.
16:18	Pride goeth before destruction, and an haughty spirit before a fall.
16:31	The hoary head is a crown of glory, if it be found in the way of righteousness.
16:32	He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.
16:33	The lot is cast into the lap; but the whole disposing thereof is of the Lord.
17:17	A friend loveth at all times, and a brother is born for adversity.
17:28a	Even a fool, when he holdeth his peace, is counted wise.
18:22a	Whoso findeth a wife findeth a good thing.
18:24b	There is a friend that sticketh closer than a brother.
19:4a	Wealth maketh many friends.
19:6b	Every man is a friend to him that giveth gifts.
19:17a	He that hath pity upon the poor lendeth unto the Lord.
20:1	Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.
20:12a	The hearing ear, and the seeing eye.
20:14	It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.
21:9	It is better to dwell in a corner of the house top, than with a brawling woman in a wide house. (Cf. also Prov. 25:24.)
22:1a	A good name is rather to be chosen than great riches.
22:2	The rich and poor meet together: the Lord is the maker of them all.

22:6	Train up a child in the way he should go: and when he is old, he will not depart from it.
22:28	Remove not the ancient landmark, which thy fathers have set. (Cf. 23:10.)
22:29	Seest thou a man diligent in his business? he shall stand before kings: he shall not stand before mean men.
23:7a	As he thinketh in his heart, so is he.
23:31a	Look not thou upon the wine when it is red.
23:32	At the last it biteth like a serpent, and stingeth like an adder.
25:11	A word fitly spoken is like apples of gold in pictures of silver.
25:21-22	If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head.
25:25	As cold waters to a thirsty soul, so is good news from a far country.
26:3	A whip for the horse, a bridle for the ass, and a rod for the fool's back.
26:4	Answer not a fool according to his folly, lest thou also be like unto him.
26:5	Answer a fool according to his folly, lest he be wise in his own conceit.
26:17	He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.
26:27a	Whoso diggeth a pit shall fall therein.
27:1	Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.
27:6	Faithful are the wounds of a friend.
27:17a	Iron sharpeneth iron.
27:20	Hell and destruction are never full; so the eyes of man are never satisfied.
28:1a	The wicked flee when no man pursueth.
19:18a	Where there is no vision, the people perish.
30:8b	Give me neither poverty nor riches.

30:19d	The way of a man with a maid.
31:10	Who can find a virtuous woman? for her price is far above rubies.
31:28a	Her children arise up, and call her blessed.

PASSAGES

3:11–20 Praise of Wisdom. 4:1–9 The Heritage of Wisdom. 6:6–11 The Sluggard. 7:1–26 The Strange Woman. 8:1–36 Ode on Wisdom. 9:1–18 Folly and Wisdom Contrasted. 23:29–37 The Curse of Drink. 24:30–34 The Slothful Man. 27:23–27 Praise of Industry. 31:10–31 The Virtuous Woman (Acrostic).

ECCLESIASTES

(*C.* 200 B.C.)

"Life appears to him a big game of 'chasing after wind,' and he does not hesitate to say so and to try to prove his thesis in a series of charming and witty talks." M. Jastrow, Jr.: A Gentle Cynic.

In company with the Song of Songs, Ecclesiastes owes its place in the sacred canon to the tradition which attributed it to Solomon. Grave misgivings were experienced among the orthodox because of the cynical, if brilliant, nature of the original. As in the case of the earlier Job (q.v.), succeeding editors, at least two principal ones, worked over the text, counteracting some of the disquieting views, interpolating sound doctrines which might satisfy the pious and adding a number of what seemed to be appropriate proverbial sayings.

Of the author we know nothing, much as we should like to do so. He calls himself "Qoheleth," translated somewhat unfortunately by the term "Preacher," whereas the word really means a sage who is the head of a body of inquirers. The original book has been aptly termed "A Collection of Leaves from the Sage's Notebook." What literary unity there is comes from the general theme, "Vanity of vanities, all is vanity," which runs throughout. The writer, however, though pessimistic, is not bitter, but is, as Morris Jastrow names him, "A Gentle Cynic." A Sadducee before his time, he reminds us of many of the "pleasant pagans" of today.

His criticism of life, though unsparing, is clothed with literary charm. The Book of Wisdom, in the first nine verses of the second chapter, seems unquestionably to condemn the philosophy of Ecclesiastes, which, whether influenced by Greek thought or not, does remind us in places of the Stoics and in others of the Epicureans. Qoheleth has an intellectual kinship with Omar Khayyám.

The diction is carefully chosen, the style polished. Prose and poetry are found in combination. The rhythm of the original is carried over into the Jacobean English where passage after passage is sheer music, as witness 1:2–9 and 12:1–8. These are examples of great English literature.

Ecclesiastes is one of the Megilloth and is read at the feast of Booths.

The contents of the book may be classified under several general topics:

1. The title given by a late editor. 1:1.
   The author's conclusion: all is vanity. 1:2–11.
2. Life as Solomon must have found it. 1:12–2:26.
3. Man is the helpless creature of times and seasons. 3:1–15.
   He is no better than the beasts. 3:16–22.
4. In view of oppression, envy, loneliness, and folly, the dead are better off than the living. 4:1–16.
5. Reflections on worship, oppression and unsatisfied wealth. 5 and 6.
6. A collection of proverbs. 7.
7. Reflections on kings. 8:1–9.
8. Better enjoy life, for good and bad meet the same fate. (vv. 11–13 are interpolated by a pious editor.) 8:10–15.
9. Fruitless search for knowledge. 8:16–9:6.
10. Summary of Qoheleth's philosophy. 9:7–16.
11. Various observations on wisdom, folly, sloth, wealth, kings, charity, death, and judgment. 10 and 11.

12. An allegory of old age, picturing the physical decay of the arms, legs, teeth, eyes, voice, hair, brain. (Vv. 1, 13, 14 interpolated by a pious editor.) 12.

QUOTATIONS

1:2	Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.
1:7a	All the rivers run into the sea; yet the sea is not full.
1:9c	There is no new thing under the sun.
1:14b	All is vanity and vexation of spirit.
7:8a	Better is the end of a thing than the beginning thereof.
9:4b	A living dog is better than a dead lion.
9:10a	Whatsoever thy hand findeth to do, do it with thy might.
9:11a	The race is not to the swift, nor the battle to the strong.
11:1	Cast thy bread upon the waters: for thou shalt find it after many days.
11:3c	In the place where the tree falleth, there it shall be.
12:1a	Remember now thy Creator in the days of thy youth.
12:5c	Man goeth to his long home, and the mourners go about the streets.
12:7	Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

PASSAGES

1:2–11; 3:1–8; 11:1–10; 12:1–7.

THE SONG OF SOLOMON

(Called also CANTICLES or THE SONG OF SONGS)

(After 332 B.C.)

"The Song of Songs in a sacred collection comes to reinforce the instinctive conviction of mankind that human love *is* sacred, even in its passionate manifestations, when not perverted by a sophisticated self-analysis." Morris Jastrow, Jr.—The Song of Songs.

Throughout the ages, this work has caused much dispute and grave concern among the godly. Tradition assigned its authorship to the great King Solomon, hence it was accorded due respect. Not, however, until the last Council of Jamnia was it admitted to the Sacred Canon, and then with the recommendation that it be read only by those over thirty years of age. Unimaginative rabbis thought, in view of its presumed royal origin, that it must contain some hidden spiritual meaning; and in this idea they were followed by the Christian fathers who found in it an allegory of the mystical relation between Christ and his bride, the Church. This last view was the one held by St. Jerome and by the translators of the King James' Version. It is one of the five Megilloth and is read at the feast of the Passover.

Later scholars found in it a drama and went to great lengths to work out this theory. One group held that the

poems represent the dramatic dialogue of two happy lovers: the other, that there are two rivals. That there are dramatic elements cannot be doubted, just as there are in Job; but in neither case do such elements necessarily make a drama.

A theory now received widely is that in Solomon's Song we have a collection, fragmentary in character, of folk songs sung at wedding festivities near Jerusalem, and that these were put together by some editor with little regard to sequence. At the present day in Palestine there is a custom of ancient origin according to which during the first week of their married life the country bride and groom are styled King and Queen. Sports and dances are accompanied by songs, known as "wasfs," which describe with much more than occidental frankness the physical perfections of both contracting parties. It seems quite probable that we have as the germ of this book a collection of such songs. It is extremely doubtful if they had originally any "religious" significance: they were rather folk poems of love and passion. That such religious meaning was read and written into them by pious editors and translators cannot be doubted: indeed, the piety of these men has so colored the whole work as to transmute it.

The Authorised Version, therefore, of the Song of Solomon probably departs farther from the original than any book in the Bible, representing as it does this long series of editors' and translators' misunderstandings. But the Jacobeans have excelled themselves, throwing over these country songs a glamor and gleam from the land of poesy which has given us some of the most truly lovely and radiant lines in the English language.

The question may arise, why should such songs be found among the Sacred Writings? The answer would be, we think, that the Old Testament literature reflects the life in all its phases of a people who gave to the world its highest ideals. That life was normal in all its manifestations. The scepticism of Job, the cynicism of the so-called "Preacher," the passionate verses of the "Song of Songs" are merely facets in the many-sided jewel which is the literature of the Hebrew people. To the pious Israelite whose God bade him to be fruitful and multiply upon the earth, to rejoice in the wife of his youth, there would be nothing unholy in the subject matter of the Canticle. It is not illicit love that is praised—that is strongly condemned elsewhere—but a love that has the divine approval. Let us not feel, then, that our collection of marriage songs is out of place in the Canon; but that it represents a lighter literary mood of a pastoral people whose writings are so frequently somber as to make us forget that they must sometimes have made merry.

The original poems, as we have said, were neither sublime nor delicately refined. They were naïve and simple, passionate and sincere, in fact, worthy folk poetry. In the Authorised version these have been transformed into a graceful, charming poem, with an apparent, if not real, unity, which breathes the freshness and warmth of love in springtime.

There has been the widest diversity in the analysis of the contents. Morris Jastrow found no less than twenty-three poems. We find fragments of love songs; one ode (2:8–13); three "wasfs," or detailed descriptions of physical charms (4:1–5; 6:4–8; 7:1–7); one riddle (8:8–10).

Other scholars find seven cantos, something like the following:

1. A rural bride's search for her husband. 1:2–2:7.
2. A tale of her lover's visit. 2:8–17.
3. The bride seeks her lover by night. 3:1–11.
4. The bridegroom praises his wife. 4:1–5:1.
5. A dream. 5:2–6:9.
6. A dialogue between the bride and some ladies of the harem. 6:10–8:4.
7. Reminiscence of earlier love. 8:5–15.

QUOTATIONS

1:1a	The Song of Songs.
2:1	I am the rose of Sharon, and the lily of the valleys.
2:11–12	For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come: and the voice of the turtle is heard in our land.
2:15a	Take us the foxes: the little foxes, that spoil the vines.
2:17a	Until the day break, and the shadows flee away.
6:10b	Fair as the moon, clear as the sun, and terrible as an army with banners.
8:6b	Love is strong as death; jealousy is cruel as the grave.

PASSAGES

2:1–4; 2:10–13; 2:16–17; 8:6–7.

THE PROPHETS

"Instead of remaining literature and philosophy, isolated voices of sublime poets and reforming free-thinkers, these glorifications of righteousness became Jewish religion, matters to be read in the synagogue every Sabbath Day." Matthew Arnold. "God and the Bible," Chapter 3.

Like nearly all primitive peoples, as we have seen, the Semites possessed the idea that certain ones of their number were able to communicate with the gods and to reveal their will. This communication might be through dreams or trances, it might be by the interpretation of signs such as the rustling of leaves, the flights of birds, the appearance of the entrails of sacrificed animals, or of many other phenomena.

The common use of the word "prophet," as one who foretells the future, is not the original meaning, the Greek "prophets" signifying one who speaks *for* the god *to* the people. As someone has said, the prophet was a forth-teller rather than a fore-teller.

Despite the fact that this calling gave much opportunity for fraud, an opportunity which doubtless was often embraced, among the Hebrew prophets only among the Semites there seems to have been from the first an ethical quality, arising, we may believe, from the high conception which they held of their god. An interesting verse, (1 Samuel 9:9) tells us that Samuel and those before him

were not called prophets but seers. We are reminded of Balaam.

The earliest accounts which we have of the prophets, found in the same book, (1 Samuel 19:20–24), give us a picture of conditions very similar to those we find today among the howling and whirling dervishes of the Mohammedan world. The king, Saul, coming upon the ecstatic company of the prophets is so affected by their fervor that he not only prophesies along with them but stripping off his clothes lies naked all day and all night. It is extremely interesting to consider that out of these emotional beginnings developed the greatest contribution of Israel to religion.

The Jewish Scriptures consisted of three separate collections: the Law, the Prophets, and the Writings. The Prophets were divided into the "Former": Joshua, Judges, I and II Samuel, I and II Kings; and the "Latter": Isaiah to Malachi. The "Latter" were again subdivided into the "Major": Isaiah, Jeremiah, and Ezekiel; and "The Twelve": Hosea to Malachi.

The earlier prophets were nationalists who contributed immeasurably to the upbuilding of their country and its religion, finally driving out, although temporarily, the foreign Baals. Roaming at times in bands, they apparently settled in communities in certain centers of national worship or of government. They probably depended on charity. This order of prophets was ended by the death of Elisha whose service to the nation was lamented in the words of King Joash: "O, my father, my father, the chariot of Israel, and the horsemen thereof."

Only forty years were to pass between his going and the

coming of Amos, the first of the new order; but in that short period such changes had occurred that prophecy was identified rather with universal than with national religion.

In reading the Hebrew prophets, Major and Minor, there are several points to be kept in mind.

1. Most of the writings reflect the political and spiritual history of the times. Without an adequate knowledge, therefore, of the historical background, much of the material is unintelligible.

2. Although much light will be thrown by history upon the prophetic writings, there will still be many allusions to obscure events of which we know nothing. Such passages may always remain unsolved. This fact need not disturb us, however, for the message of the prophet is as a whole thoroughly clear.

3. Many of the books of prophecy may be described as miscellanies. Furthermore, much of the material collected under the name of one man is often the product of two or more authors, and these writing sometimes in periods far apart.

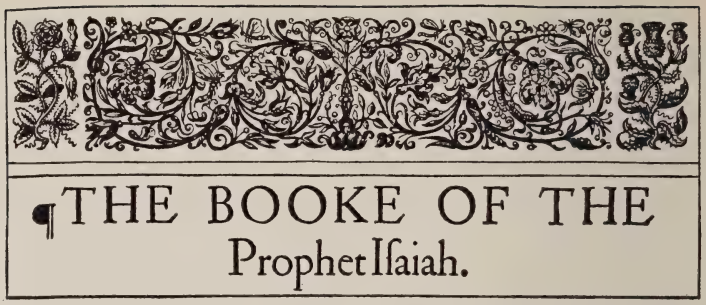
4. Most of the books were put in their present form by late editors who arranged the material according to their own ideas, often incorporating cognate material of different or unknown authorship in order to give unity to what might appear fragmentary.

5. The prophecies contain literature of varied character. There may be found orations, meditations, biography, history, prayers, psalms, proverbs, lyrics of many kinds.

6. The books of the prophets in none of the Scriptures, Hebrew, Greek (the Septuagint), Latin, or English, are in chronological order. To read them in this order, with the

historical background as far as it is known, is to make a real discovery in the field of world literature.

7. Despite all this diversity of origin and of style, the individual books give us for the most part organic wholes; and the series itself leaves with us a wonderfully unified impression of the Hebrew's belief in God's everlasting mercy and deep concern for his chosen people. His supreme righteousness and holiness may require fiery denunciation of wickedness and the threat, often fulfilled, of coming judgment; but behind it all is his tender loving kindness, his willingness to pardon abundantly if the erring people will return. As Professor S. A. Cook says, "The prophets emphasize ethical and spiritual truths which must realize themselves in the course of history; and, what is particularly important, they, more than others, helped to shape that history, and make it work out for their purposes."



HEADPIECE OF THE BOOK OF ISAIAH FROM KING JAMES' VERSION OF THE BIBLE (1611)

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ISAIAH I

("Salvation of the Lord") (*C.* 160–701, perhaps 690 B.C.)

"In religion as elsewhere, great personalities come first, and it is the privilege of a student of the Book of Isaiah to come face to face with one, if not two, such personalities; but the religious community is the necessary outcome, or field of action, of the great religious personality and his teaching, and the student of the Book of Isaiah has but half entered into his inheritance if he communes with Isaiah and the great exilic prophet, but fails to feel the life of that post-exilic community, which not only preserved for themselves and for us the words of the earlier prophets, but preserved them in books which were also made to breathe the hopes and aspirations that sustained the Jews through centuries of isolation, oppression, and temptation." G. Buchan Gray.

Of the details of the life of Isaiah, the son of Amoz, we know little. Born probably before 760 B.C., he received his call to prophecy in 740, the year in which King Uzziah died. His youth was passed, therefore, during the latter half of that energetic monarch's reign. Stimulated by the example of his northern neighbor, Jeroboam II of Israel,

Uzziah had expanded to the south, conquering through Edom as far as Elath on the Red Sea. The prosperity which followed these conquests was accompanied by the same results against which Amos and Hosea had inveighed in the north. Judah saw the same luxury of the rich, the same bribing of judges, the same oppression of the poor. The services of the Temple, to be sure, were splendidly and regularly performed; but with very many of the worshippers the sincerity of heart showing itself in right conduct was lacking.

In chapter three we find some very vigorous denunciations. The foibles and fashions of society women and their apparent indifference to serious things in a period of stress have aroused the ire of reformers as diverse as Isaiah, Savonarola, and Billy Sunday. The careless daughters of Zion are haughty: they walk with stretched forth necks and wanton eyes, tripping nicely as they go, and making a tinkling with ornaments on their feet. They wear nets, chains, bracelets, spangled ornaments, bonnets, headbands, earrings, rings, nose jewels, mantles. They have crisping pins, glasses, hoods, and veils. Wrathy condemnation has given us a very complete inventory of what the best dressed women in Jerusalem were wearing in those stirring days. It is a delightfully human passage, shedding light not only on the times but on the writer.

Isaiah's ministry lasted at least forty years, perhaps somewhat longer. He was married, had two sons, one of whom accompanied him on an interview with King Ahaz. From the position which he seems to have enjoyed at court, it is assumed that the prophet belonged to the nobility, perhaps was of royal blood. He lived through a sequence of

political crises: the Syro-Ephraimitish War; the destruction of Samaria; the siege of Ashdod by Sargon; and the invasion of Sennacherib. Though we know little personally of Isaiah, we view this troubled period largely through his eyes.

He stands, however, as perhaps the greatest prophet of Israel, if not her greatest poet. Through his belief in the triumph of the ideal over the material, of the spirit over the flesh, he is preeminently the prophet of faith. This prophetic and poetic greatness, moreover, was accompanied by the gift of statesmanship of a high order. His policy was a simple one. Judah should take advantage of her position to maintain neutrality in the constant struggle going on about her. This avoidance of entangling alliances was to be a constant theme with the prophets. Did not these political affiliations bring a lowering of the ideals so dearly cherished? Three times Isaiah tendered advice with regard to Judah's foreign policy. Twelve years before the destruction of Samaria, Ahaz was threatened by the kings of Damascus and Syria if he did not join with them in an alliance against Assyria. The effect which this had upon King Ahaz we learn from Isaiah's words: "His heart was moved, and the heart of his people, as the trees of the wood are moved with the wind." The prophet encouraged him, calling the two kings "tails of smoking firebrands," and foretelling their speedy destruction at the hands of Assyria. Ahaz, however, had been meditating a plan of his own, namely, to call upon Assyria for assistance. He did so, with the result that he lost his independence, saddling himself and his people with a grievous tribute.

Again, in the reign of Hezekiah, when the pro-Egyptian

party was gaining in power and was urging an alliance with the kingdom to the south and when the assassination of Sargon made it seem an opportune time to throw off the yoke of the oppressor, Isaiah advised against it. Once more his counsel was disregarded. An Assyrian expedition sent by Sennacherib inflicted upon Jerusalem the loss of most of her territory and another huge indemnity.

Shortly after this, Sennacherib unwarrantably sent still another expedition against Jerusalem. Isaiah encouraged the people to resist, saying that the Assyrian army would never reach the city of Jehovah. This time he was heeded. Sennacherib set out for Egypt where a plague attacked the soldiers leaving only a remnant of his forces to beat an ignominious retreat to the Euphrates.

The work of Isaiah, then, appears in a threefold form. As a social reformer, following the lead of Amos, he denounces vehemently those evils which were rampant, urging not only an outward change in society, but an inward one in the individual heart. Prophetlike, he stresses the principles which have been handed down by the spiritual nucleus, disloyalty to which is bound to bring punishment. The loyal remnant, purified in the fires of affliction, will assist in the establishment of a new kingdom wherein will dwell righteousness. Moreover, like Amos and Hosea, Isaiah is well-informed with regard to contemporary history. He brings the principles which he preaches and Judah's unfaithfulness into relation with these times. Loudly he proclaims that if Jerusalem remains true to Jehovah, if she redresses the social and political wrongs, if she turns her back on the constant plotting of the Palestinian kingdoms, above all on Egypt, who was forever

egging them on, Jehovah, who is supreme, will protect her and be her refuge.

Tradition says that with the accession of Manasseh and the subsequent persecution of the prophets, Isaiah suffered martyrdom, being sawn asunder.

The book known by the name of Isaiah consists of at least two, more probably of three parts. The working out of its composition has been one of the most brilliant pieces of modern Biblical criticism. The first thirty-nine chapters contain the work of our prophet. In the words of G. Buchan Gray there is expressed what seems to be the most satisfactory approach to the study of the book. It was apparently compiled at a comparatively late date from a number of collections which themselves had passed through the hands of successive editors. The nucleus of it is the work of the first Isaiah. The writings are not, however, arranged in chronological order. One must never forget, in the case of these and other prophetic writings, that the original might be enlarged, explained, commented upon, interpreted in the light of the later experience of the nation, all this by successive editors, some of whom might themselves have high prophetic and poetic genius. Something similar is found in the works of Homer as we now have them. As Professor Gray has pointed out, we have not merely the work of Isaiah, but, as well, the interpretations of his teachings by the later Jewish Church.

The limits of this text do not, in general, permit of a very detailed analysis of the separate books of the Bible. In the case of Isaiah, however, it has seemed good to present in more extended form an analysis showing the results of modern scholarship and its method of working.

The outstanding quality of Isaiah I's style is its sublimity, which ranks with that of Aeschylus and of Milton. His imagination is superb: his diction opulent. Figures of the utmost boldness and loftiness crowd one another. In this respect he forms a marked contrast to Ezekiel and Jeremiah whose figures are often homely and commonplace. Even those which Isaiah draws from the country life of Palestine have a characteristic force and vividness. Not only was he a poet of the highest order, but he shows in his compact well-rounded sentences and brilliantly effective discourses the marks of the supreme orator.

The translators of Isaiah in the Authorised Version have given the English-speaking world some most magnificent passages of prose and free verse. Its rhythmical quality is attested by the way in which hundreds of the lines have been set to music by Handel in his "Messiah." An unusually large number of expressions from Isaiah have passed into the language, being used many times by those who have no idea of their origin. The book abounds, too, in noble longer passages.

Modern scholars, including Dr. G. H. Box, consider the following passages in the first thirty-nine chapters of Isaiah to be additions of Post-Exilic editors:

Chapters 1:27–28; 12; 13:2–14:23; 19; 21:1–15; 22:15 to end; 23; 24–27 except 25:1–11, 26:1–9, 27:2–5 (about these exceptions scholars are not in agreement); 29:17–24; 30:18–33; 32 (also doubted); 33; 34–39 (which should be compared with 2 Kings 18:8–20:19).

By omitting the above selections we have probably the work of Isaiah I. The following is an analysis of it:

I. (Chap. 1) Prologue containing "The Great Arraignment," the offer of mercy, and hope of restoration.

II. (Chaps. 2–12) A first collection of Isaiah I's prophecies foretelling the happiness of the restored remnant, but containing various denunciations.
Chapter 2:2–4 is identical with Micah 4:1–4.
Chapter 5 should be compared with Matthew 21:32 ff.
The prophet's call in Chapter 6 and the vision of the coming Messiah in Chapter 9 are two of the noblest Biblical passages.

III. (Chaps. 13–24) A second collection of prophecies. It consists mainly of oracles or burdens predicting the downfall of hostile powers—Babylon, Damascus, Ethiopia, Egypt, Edom, Kedar, Tyre.

IV. (Chaps. 24–35) Pictures of the judgment of evil and of the Messianic age. Although much of this is not by Isaiah, there are some supremely beautiful passages, notably the poetic meditations in 25:1–11 and 26:1–19, as well as portions of 33 which by many scholars are attributed to our poet.

QUOTATIONS

1:18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

2:4b They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5:11a Woe unto them that rise up early in the morning, that they may follow strong drink.

5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

8:7b The King of Assyria and all his glory.

9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

11:2 The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

11:6 A little child shall lead them.

11:9b They shall not hurt nor destroy in all my holy mountain: For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

14:12a How art thou fallen from heaven, O Lucifer, son of the morning.

21:11b Watchman, what of the night?

24:2b As with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress.

25:1b Thy counsels of old are faithfulness and truth.

25:6b A feast of fat things.

25:8a He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.

26:2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

26:4 Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.

28:10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

28:15a We have made a covenant with death, and with hell are we at agreement.

30:7 Their strength is to sit still.
30:8 Note it in a book, that it may be for the time to come for ever and ever.
30:15b In returning and rest shall ye be saved; in quietness and confidence shall be your strength.
30:17a One thousand shall flee at the rebuke of one.
30:20b The bread of adversity, and the water of affliction.
30:21b This is the way, walk ye in it.
32:2b The shadow of a great rock in a weary land.
33:17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.
35:1b The desert shall rejoice, and blossom as the rose.
35:3 Strengthen ye the weak hands, and confirm the feeble knees.
35:5–6a Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.
35:8b The wayfaring men, though fools, shall not err therein.
38:1c Set thine house in order.
38:14b I did mourn as a dove.
38:15b I shall go softly all my years in the bitterness of my soul.

PASSAGES

1:2–20 (The Great Arraignment); 2:2–5; 6:1–8 (The Prophet's Call); 9:2–7; 9:8–10:4; 10:26–30; 11:1–9; 14:4b–21 (Triumphal Ode on Downfall of Oppressive Power); 21:11–12; 25:1–12; 26:1–4; 28:9–18; 30:8–21; 35:1–10.

ISAIAH II

(540 B.C.)

"The authority that proclaims Israel as Jehovah's Servant to bring judgment to the Gentiles, proclaims also that this work is to be done without violence: he is not to strive or cry; the bruised reed he is not to break, nor quench the smoking flax. The image describing his mission is the gentle agency of light, with its irresistible illumination: he shall not burn dimly until his light has reached the farthest ends of the earth. This is among the loftiest moral conceptions of all human thought." Richard Green Moulton: Modern Reader's Bible.

Practically all critics agree that Chapters 40 to 66 of the book called by Isaiah's name were not written by the prophet who lived in the days of Ahaz and Hezekiah. Internal and linguistic evidence, some of it apparent in the English translation, confirms this view. It is thought that more than one poet is represented in these chapters, 40 to 55 being attributed to a writer living in the latter part of the exile and the remainder to one or more persons living after the restoration. We therefore call these chapters Isaiah II and Isaiah III. The latter collection shows undoubted influence from the former; in fact, poems of Isaiah II may be found in it. Isaiah II is thought also to have been influenced by Isaiah I. There are some similarities, but, these may be accounted for by a theory which makes I and II worked over by a post-exilic editor.

Whereas in Isaiah I we had the background of the op-

pressor Assyria, in the later poems we have that of Babylon and of Persia. The earlier writer was not only a prophet and a poet but also a practical statesman who could deliver his messages in ringing oratory. Isaiah II was one of the world's greatest lyric poets who, intoxicated by what he believed to be the near approach of Israel's long-hoped for deliverance, with glowing imagery and splendid diction bursts forth into what Moulton with much appropriateness calls a rhapsody. Isaiah I is the more sublime and majestic: Isaiah II the more tender and pathetic. The former employs images conveying the idea of energy, fierce, concentrated, destructive: the latter presents us with immense physical things, the mountains, the heavens, the stars. Isaiah I has little repetition or amplification: Isaiah II and his school constantly repeat, duplicating words or descriptive expressions and using a few subjects.

The encouragement given at the beginning of the Exile, or rather after the destruction of Jerusalem, by Ezekiel, with his definite planning for the return, had done much to revive the drooping spirits of the faithful. His establishment of the synagogue with the attendant study of the sacred writings had held the religious interest of the people; but still the longing for the fulfilment of the prophetic promises remained. Among the exiles was a remarkable man who when Cyrus, meteorlike, flashed across Western Asia saw in him Jehovah's hand preparing the deliverance of his people and gave utterance to his emotion in poetry glowing with passionate joy. This was the man whom we have been calling Isaiah II. It is not at all unlikely that his name was Isaiah. His work seems to fall into two

parts: Chapters 40 to 48, written in Babylon after the appearance of Cyrus, but before the capture of the city in 538 B.C.; and 49 to 55, composed perhaps after permission had been granted to return to Jerusalem.

The rhapsody begins with the words of consolation made familiar by the opening aria of Handel's "Messiah":

"Comfort ye, comfort ye my people, saith your God.
Speak ye comfortably to Jerusalem, and cry unto her
That her warfare is accomplished, that her iniquity is pardoned."

Then in splendid vision the prophet sees Jehovah leading his people home across the wilderness. A voice cries out bidding them, as was the custom when kings progressed through the country, to straighten and level the road:

"Prepare ye the way of the Lord,
Make straight in the desert a highway for our God."

The answer comes back:

"Every valley shall be exalted, and every mountain and hill made low,
The crooked straight, and the rough places plain."

In exultation Isaiah addresses the Holy City:

"O Zion, that bringest good tidings,
Get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid,
Say unto the cities of Judah,
Behold your God."

He speaks words of cheer to the timid exiles:

"Behold, the Lord will come with a strong hand...
He shall feed his flock like a shepherd:
He shall gather the lambs with his arm, and carry them in his bosom...
They that wait upon the Lord shall renew their strength;
They shall mount up with wings as eagles;
They shall run, and not be weary;
And they shall walk, and not faint."

But deliverance for Israel is not merely to gratify his yearning for his old home. He has a definite mission to perform:

"Behold my servant, whom I uphold;
Mine elect, in whom my soul delighteth.
I have put my spirit upon him:...
I the Lord have called thee in righteousness,
And will hold thine hand, and will keep thee,
And give thee for a covenant of the people,
For a light of the Gentiles.
To open the blind eyes,
To bring out the prisoners from the prison,
And them that sit in darkness out of the prison house."

This may seem an impossible task for such a small people; but the message goes on:

"Fear not, for I have redeemed thee,
I have called thee by name; thou art mine.
When thou passest through the waters, I will be with thee;
And through the rivers they shall not overflow thee...
Ye are my witnesses, saith the Lord,
And my servant whom I have chosen...
Behold I will do a new thing...
I will even make a way in the wilderness, and rivers in the desert...

Sing, O ye heavens, the Lord hath done it:
Shout, ye lower parts of the earth:
Break forth into singing, ye mountains, O forest, and every tree therein:
For the Lord hath redeemed Jacob, and glorified himself in Israel."

After this ecstatic proclamation of Israel's redemption and restoration, there is a further outline of his destiny and further assurance of Jehovah's favor:

"In an acceptable time have I heard thee,
And in a day of salvation have I helped thee...
Can a woman forget her sucking child?...
Yea, they may forget, yet will I not forget thee...
Awake, awake, put on strength, O arm of the Lord:
Awake, as in the ancient days, in the generations of old...
Therefore the redeemed of the Lord shall return, and come with singing unto Zion;
And everlasting joy shall be upon their head:
They shall obtain gladness and joy;
And sorrow and mourning shall flee away...
Awake, awake, put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the holy city...
How beautiful upon the mountains are the feet of him that bringeth good tidings,
That publisheth peace;
That bringeth good tidings of good,
That publisheth salvation;
That saith unto Zion, Thy God reigneth."

Finally comes the majestic picture of Israel as the servant of Jehovah who through suffering is to become the servant of mankind.

"Who hath believed our report? and to whom is the arm of the Lord revealed?...

He is despised and rejected of men;
A man of sorrows, and acquainted with grief....
All we like sheep have gone astray;
We have turned every one to his own way;
And the Lord hath laid on him the iniquity of us all...
He is brought as a lamb to the slaughter."

The prophet ends with poetry of transcendent beauty:

"O thou afflicted, tossed with tempest, and not comforted,
Behold, I will lay thy stones with fair colours,
And lay thy foundations with sapphires...
And all thy children shall be taught of the Lord;
And great shall be the peace of thy children...
Ho, every one that thirsteth, come ye to the waters,
And he that hath no money; come ye, buy, and eat;
Yea, come, buy wine and milk without money and without price...
Seek ye the Lord while he may be found,
Call ye upon him while he is near:
Let the wicked forsake his way, and the unrighteous man his thoughts:
And let him return unto the Lord, and he will have mercy upon him;
And to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
Neither are your ways my ways, saith the Lord....
For ye shall go out with joy, and be led forth with peace:
The mountains and the hills shall break forth before you into singing,
And all the trees of the field shall clap their hands.
Instead of the thorn shall come up the fir tree,
And instead of the brier shall come up the myrtle tree:
And it shall be to the Lord for a name,
For an everlasting sign that shall not be cut off."

It is perhaps strange that not nearly so many quotations from Isaiah II have passed into our everyday speech as

from Isaiah I; but more whole verses or passages have done so. Handel's "Messiah" has been instrumental in familiarizing the English-speaking world with portions of all three parts of the Book of Isaiah.

The following is a brief outline of the contents of Isaiah II:

I. (Chapters 40 to 48)
- 40–41 Promise of deliverance.
- 42–43 The servant of Jehovah and his mission.
- 44 The folly of idolatry.
- 45 Cyrus is Jehovah's instrument.
- 46–48 The worship of Israel contrasted with that of Babylon. Babylon will fall and the exiles will be restored.

II. (Chapters 49 to 55)
- 49–50 Additional poems regarding the servant of Jehovah who is to be perfected through suffering and then restored.
- 51–52:12 Zion's humiliation is ended.
- 52:13–53 The suffering servant triumphant.
- 54–55 Zion's glory in which all are invited to share.

QUOTATIONS

40:3a	The voice of him that crieth in the wilderness.
40:4b	The crooked shall be made straight.
40:15a	The nations are as a drop of a bucket.
42:3a	A bruised reed shall he not break.
44:16c	Aha, I am warm, I have seen the fire.
48:18	O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.
48:22	There is no peace, saith the Lord, unto the wicked.
49:15	Can a woman forget her sucking child?
51:1b	Look unto the rock whence ye are hewn.

53:1a	Who hath believed our report?
53:3b	A man of sorrows and acquainted with grief.
53:6a	All we like sheep have gone astray.
53:7b	He is brought as a lamb to the slaughter.
53:8c	He was cut off out of the land of the living.
55:1c	Without money and without price.

PASSAGES

40:1–11; 40:25–31; 42:1–9; 43:1–7; 49:13–23; 52:7–10; 53:1–12; 54; 55.

ISAIAH III

(450 B.C.)

"True enough, he fell short of Deutero-Isaiah's highest vision, but who will maintain that his activity was not of utmost importance? Did he not put new hope into the hearts of the people? Did he not ever impel them to look beyond the sordid cares of the present and the disheartening pettiness of the day, forward to the golden future where life would be glorified, sorrow and care forgotten, joy and peace never ending? Surely, to fill men's hearts with a divine discontent with the present, an ardent hope for the future, and a firm belief in God and the certain fulfilment of His purpose is a work worthy of a true prophet." Julius A. Bewer. The Literature of the Old Testament.

Not all of the chapters 56 to 66 are attributed to this prophet called Isaiah III; but the very noble passages found in chapters 59:15b–63:6; 65:17–25; 66:7–14, 18b–23, are thought to be his.

We have in this collection yet another background. It is no longer Babylon or Persia, but Jerusalem. The Jews have returned to the Holy City which has been rebuilt; but they have encountered many difficulties and disagreements. The native population who had not been disciplined by the Captivity refused to submit to the new order of things. They even threatened to build a rival Temple. There were also social troubles, the rich oppressing the poor. It was imperative to cheer the discouraged, to revive their hopes. Hence the prophet pictures the judgment to be visited upon

the ungodly and the help to be given to those faithful to Jehovah.

Later on, other poems were combined with the work of this poet. Especially beautiful is the penitential psalm found from Chapter 63:7–64:12, a noble and moving composition.

The following summarizes the miscellaneous contents of Isaiah III:

1. (56:1–8) All who keep God's covenant and his sabbaths, whether foreigners or eunuchs, are to be included in the congregation. "Mine house shall be called a house of prayer for all peoples."
2. (56:9–57:21) Scathing denunciation of evil rulers and their idolatrous people, with consolation for the faithful. "There is no peace, saith my God, to the wicked."
3. (58) Fasting, without true repentance, is hypocrisy. "Wherefore have we fasted, and thou seest not?"
4. (59) The sins of the people have separated them from Jehovah; but he will be merciful. "Behold, the Lord's hand is not shortened that it cannot save: neither his ear heavy, that it cannot hear."
5. (60) A description of the future prosperity and glory of Jerusalem. "The Gentiles shall come to thy light, and kings to the brightness of thy rising."
6. (61) Glad tidings proclaimed to Zion. "He hath sent me to proclaim the acceptable year of the Lord . . . to give unto them beauty for ashes . . . the garment of praise for the spirit of heaviness."
7. (62) Further predictions of Zion's glory. "Thou shalt be called, Sought out, A city not forsaken."
8. (63:1–6) Vengeance on Edom. "I have trodden the wine-press alone."
9. (63:7–64:12) A penitential psalm. "Neither hath the eye seen, O God, . . . what he hath prepared for him that waiteth for him."

10. (65) Threats to idolaters and the unfaithful: promises to the Samaritans who have kept the Law. "For, behold, I create new heavens and a new earth."
11. (66:1–4) Condemnation of the proposal to rebuild the Temple: God's presence is not confined to a house. "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?"
12. (66:5–17) Further comfort for the Samaritans. "Behold, I will extend peace to her like a river."
13. (66:18–22) God will gather all nations to himself. "It shall come that I will gather all nations and tongues: and they shall come and see my glory."
14. (66:23–24) A conclusion. (Cf. Zech. 14:16) "All flesh shall come to worship before me."

QUOTATIONS

57:20–21 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

58:12c Thou shalt be called, The repairer of the breach, the restorer of paths to dwell in.

61:1b To bind up the broken-hearted.

PASSAGES

59:1–19; 60:1–22; 61:1–3; 63:1–6; 63:7–64:12 (Penitential Psalm); 65:17–25.

JEREMIAH

("Exalted of the Lord") (*C.* 650–570 B.C.)

"He had seen the failure of the project of imposing the noble Deuteronomic Covenant upon the people. He looked for a deeper reformation that should come out of the conscience of the individual and of the nation stirred by great religious motives.... Jeremiah sees men with humble hearts seeking each to do the will of God as he finds it in his own conscience, and thus united together seeking to organize a society in which justice and truth shall prevail. He has been called a pessimist. His is a faith in the reign of God and the possibilities of humanity that is fundamental evidence of ethical optimism." T. G. Soares: The Social Institutions and Ideals of the Bible.

Jeremiah was the son of Hilkiah, of the priests that were in Anathoth, a priests' city about three miles from Jerusalem on the great road from the north. The affectionate, highly imaginative boy was trained by devout parents in the Law, its precepts and ordinances, and would have been familiar with the lives and writings of the four older prophets which had been collected and edited by the pious nucleus during the long and wicked reign of Manasseh. Of these prophets, Hosea was the one who influenced him most profoundly and with whom he had spiritual kinship.

In 641 B.C., with the coming to the throne of the good king Josiah, there began a religious reform which swept away the high places, groves, images, and other outward

signs of idolatry. In 626 B.C., the call came to Jeremiah to be a prophet. His shy nature shrank from it. Vainly he pleaded his youth: the mission appealed irresistibly. In this same year a folk migration of Scythian peoples threatened Judah from the north. In it the prophet saw the judgment of Jehovah upon his people. The threatened danger passed away but not without leaving a deep impression. Shortly afterwards, there was undertaken a restoration of the Temple, fallen into ruin and terribly desecrated under Manasseh. During its progress, in 621, the Book of the Law was discovered, an event which quickened the zeal of the godly monarch as well as of his prophet. Jeremiah left his native town to carry on his work in Jerusalem. What he found there greatly discouraged him. The reform was merely superficial. The people cared only for the externals of religion, placing their confidence in the Temple of the Lord which was in their midst but making no effort to practise in their lives the principles for which that building stood. Not only the poor and ignorant, but the great men were showing contempt for the law of Jehovah. Even the prophets prophesied falsely and the people loved to have it so.

Like Isaiah and others of the prophets, Jeremiah urged the avoidance of entangling foreign alliances. Above all, he hated Egypt which had been the evil genius of the little Palestinian nations, stirring them up to resist Assyria. He counseled acceptance of things as they were, believing that they came from God. When the Egyptians asked for permission to traverse Judah in order to fight Assyria, Josiah refused; and when they persisted, the king, going out to oppose them, was slain at Megiddo.

Jehoahaz, one of Josiah's sons, was chosen by the people. Hostile to Egypt, he was deposed by that power after three months' reign; Jehoiakim, his more pliable brother and unfriendly to the prophet, was put in his place. Jeremiah evidently continued his opposition to Egypt as we hear of plots against his life. In the meantime, as Assyria had been vanquished by Chaldea, Egypt went out to do battle with this new conqueror, only to meet with crushing defeat at Carchemish. The prophet's exultation over this event found expression in one of the most spirited poems in the whole range of ancient literature. Instead, however, of independence, there was only an exchange of masters. Egypt still plotted and the pro-Egyptian party in Jerusalem still hoped that with her aid they might yet be free. Jeremiah, nevertheless, stoutly maintained that non-resistance was the only safe policy, whereupon he was charged with disloyalty and with being in the pay of Chaldea. His insistence that this new conquest by Babylon was because of their sins went unheeded. Judah revolted. Jehoiakim died before the punishing armies arrived, but his son Jehoiachin, or Coniah, forced to surrender, was carried away into captivity. The city was not at this time destroyed.

Another son of Josiah, a weak man, was made king by the Chaldeans. He did not despise the advice of Jeremiah; but, influenced by the prophet's enemies, first inflicted punishment upon him, then relaxed his severity. About this time Jeremiah wrote to the exiles in Babylon saying that they might expect a long captivity. As this was contrary to their hope, many of them were enraged, one even sending to the priests in Jerusalem to ask why the predicter of evil was not put in the stocks. The approach of an Egyptian

army caused Jeremiah to flee to Anathoth, an action which was construed as desertion to the Chaldeans. The pro-Egyptian party induced the king to treat him with renewed severity from which only the influence of powerful friends at court saved him. Finally, in 586 B.C., the Babylonians, wearied of the constant plotting, took the city, burning it and its temple and sending the bulk of the people into captivity.

The Chaldeans, appreciating the policy of non-resistance urged by Jeremiah, gave special instructions for his protection to his friend, Gedaliah, who had been made governor of the whole district of Judah. A short period of peace ensued, only to be broken by the murder of Gedaliah. A remnant of the people, fearing the wrath to come, fled to Egypt, apparently forcing the unwilling prophet to accompany them. When we last hear of him, he is in that nation which he so greatly hated, protesting against the offerings made by the Hebrew women to Astarte, the queen of heaven. There is a tradition that the Jews, stung by his rebukes, stoned him to death.

The character of Jeremiah was lofty. An aristocrat, sensitive, tender, devout, like Hosea he grieved over the sins of his people, pleading with them to return to God. Despite the obstacles thrown in his way, he delivered his message with supreme moral courage. He played a heroic part in the politics of the nation, opposing the dominant party and stoutly preaching submission to Chaldea even at the risk of being called a traitor.

The English word, "Jeremiad," denoting a doleful story or dolorous tirade, seems to have had its origin in the earlier supposition that Jeremiah was the author of the

book of Lamentations. Modern scholarship has reversed that decision. This book certainly has in it much that is sad; but at the same time it abounds in courageous and noble idealism as well as in tender and exquisite poetry.

The style of Jeremiah may not have the splendor of the Isaiahs. Much of it is simple, even homely. His figures are those of everyday common life—the almond tree, the clay and the potter, the girdle and the bottle, the baskets of figs. But there is a directness, a personal charm, a tremendous sincerity and earnestness that make a powerful appeal. Then, again, there is in passages like those found in chapters 8, 9, and 31, a haunting loveliness.

The book contains one of the noblest messages of the ages, far in advance of the times. His recognition of the place of the individual in religion, of personal responsibility, of the human heart as a greater dwelling place for God than any temple or even nation—these things stamp Jeremiah as one of the greatest prophets of Israel. To those who knew him, he seemed to fail; but none left a more significant message for future generations. He is one of the loftiest, if loneliest, peaks in the great mountain range of religious teachers.

The book of Jeremiah contains more personal information than that of any other prophet. This is due to the fact that Baruch, his scribe and friend, wrote a biography which was interspersed with the prophecies. There is, however, little chronological arrangement. Someone has styled it "The Life and Times of Jeremiah." The contents may be outlined as follows:

1. Chapters 1–25. Mainly prophetic and written in the first person.

2. Chapters 26–45. Mainly narrative and written in the third person.
3. Chapters 46–51. The Dooms of the Nations.
4. Appendix. Copied verbatim from II Kings, chapter 24:18 to end of the book.

QUOTATIONS

6:14b	Saying, Peace, peace; when there is no peace.
8:22	Is there no balm in Gilead; is there no physician there?
13:23a	Can the Ethiopian change his skin, or the leopard his spots?
15:10b	A man of strife and a man of contention to the whole earth.
17:9	The heart is deceitful above all things, and desperately wicked: who can know it?
31:15	A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.
31:29	In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

PASSAGES

8:4–9:21; 13:15–27; 31:1–20, 31–34; 46:1–13; 7:1–27; 18:1–12; 24:1–10; 33:1–19.

LAMENTATIONS

(After 586 B.C.)

"The characteristic outflow of the feeling of the age is found in the Book of Lamentations, a collection of five separate elegies ... preserving the memory of Jerusalem's death agony." Alexander R. Gordon.

In our discussion of Jeremiah, we saw that these Lamentations could not have been the work of that prophet; but that traditionally they were assigned to him through a misunderstanding of a statement in Chronicles 35:25, where he is spoken of as weeping and lamenting over Jerusalem. It is noteworthy that in the Hebrew Bible, in which Lamentations is the third of the Megilloth, it is not assigned to Jeremiah. It is read on the 9th of Ab, the date commemorating the destruction of Jerusalem.

All five elegies deal with the afflictions of Jerusalem during and after her fall in 586 B.C. Scholars believe that they are the work of at least three authors, chapters 2 and 4 being assigned with some confidence to one; chapters 1 and 5 perhaps to another; and chapter 3 to a third. The writer of 2 and 4 seems certainly to have been an eye-witness of the dreadful scenes within the besieged city. Jehovah in his anger has been as an enemy to his people. There is vivid and poignant description of the sufferings and horrors. In 4, Zion's former state is contrasted with her present one. "They that be slain with the sword are better than they that

be slain with hunger." Chapters 1 and 5 are further removed from the tragedy. In 1, under the figure of a widow bereft, the afflicted Zion laments; in 5, the people as a whole raise their prayer to God. Chapter 3, reminiscent of certain Psalms and of passages in Job, is probably the latest of the five elegies.

In the original, all except the last elegy are acrostic poems, and are also written in an elegiac meter known as Qinah. This meter consists of a line of five terms or word-accents, divided generally into 3:2, the second half of the verse echoing the thought of the first. In poems 1 and 2, each of the twenty-two three-line verses begins with a letter of the alphabet: (*e.g.* a,x,x; b,x,x; c,x,x; etc.) In 3, all three lines of the twenty-two verses begin with the same letter: (*e.g.* a,a,a; b,b,b; c,c,c; etc.) In 4, the alphabetical feature resembles 1 and 2; but the twenty-two verses have only two lines: (*e.g.* a,x; b,x; c,x; etc.) Poem 5 has twenty-two verses, but is not acrostic nor does it employ the Qinah meter.

With these artificial restrictions, it can be understood that the language would not have the passionate abandon of Jeremiah's poetry; but would be necessarily more studied and restrained. There is dramatic quality and vivid coloring in the earlier passages; there is deep pathos in the lament of the afflicted city crying, "Is it nothing to you all ye that pass by?"; there is a meditative sweetness, in the third and last poem, written perhaps after the restoration when God's ways are thought of and his compassion realized. It is another bit of the tragedy in which great literature abounds and which finds sympathetic response in us.

The contents are as follows:

(The chronological order is thought to be 2, 4, 1, 5, 3.)

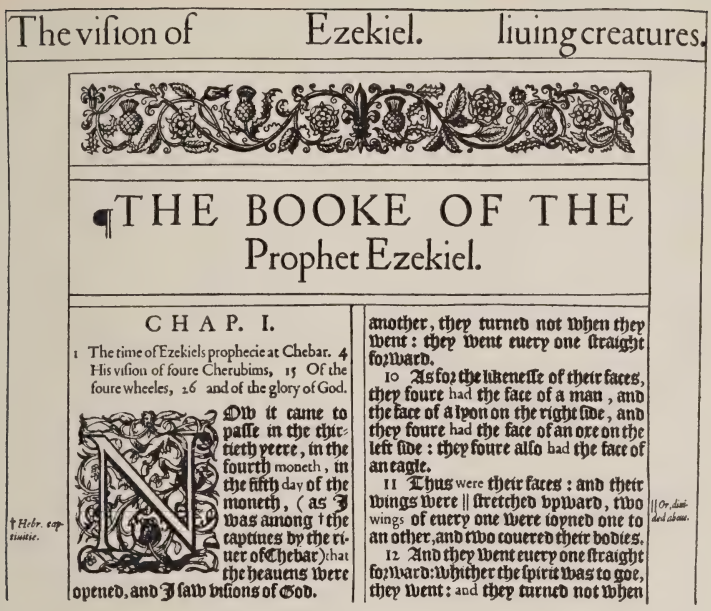
1. The desolate city mourns for her afflictions, but confesses the justice of God.
2. Description of the city abandoned by God.
3. A Psalm, probably composite, presenting the calamity of the faithful, God's compassion and justice, and a prayer for deliverance.
4. (Closely related to 2.) Further description of the siege. The expected help did not come. Remembrance of Edom and wish that she too may suffer.
5. (Closely related to 1.) The afflicted people pray to God for deliverance.

QUOTATIONS

1:12a–12b	Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow.
3:1a	I am the man that hath seen affliction.
3:19b	The wormwood and the gall.
3:27	It is good for a man that he bear the yoke in his youth.
4:9a	They that be slain with the sword are better than they that be slain with hunger.

PASSAGES

3:22–36.



The vision of Ezekiel. liuing creatures.

¶THE BOOKE OF THE Prophet Ezekiel.

CHAP. I.

1 The time of Ezekiels prophecie at Chebar. 4 His vision of foure Cherubims, 15 Of the foure wheeles, 26 and of the glory of God.

NOw it came to passe in the thirtieth yeere, in the fourth moneth, in the fifth day of the moneth, (as I was among †the captiues by the riuer of Chebar) that the heauens were opened, and I saw visions of God.

† Hebr. captiuitie.

another, they turned not when they went: they went euery one straight forward.

10 As for the likenesse of their faces, they foure had the face of a man, and the face of a lyon on the right side, and they foure had the face of an ox on the left side: they foure also had the face of an eagle.

11 Thus were their faces: and their wings were ‖ stretched vpward, two wings of euery one were ioyned one to an other, and two couered their bodies.

‖ Or, diuided aboue.

12 And they went euery one straight forward: whither the spirit was to goe, they went: and they turned not when

HEADPIECE OF THE BOOK OF EZEKIEL FROM KING JAMES' VERSION OF THE BIBLE (1611)

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EZEKIEL

(*C.* 621–570 B.C.)

"If a man's greatness be measured by the courage and moral strength with which he overcomes difficulties and performs his life's work, then Ezekiel was great even among those very great men, the Hebrew prophets." W. Emery Barnes.

About 621 B.C., the time of the discovery of the Book of the Law, in Josiah's reign, there was born to Buzi, a priest of the aristocratic house of Zadok, a son who was

named Ezekiel. His earliest recollections, therefore, would go back to the religious revival of those days. He would also have heard his elders speak of the threatened Scythian invasion of a few years before. In due course the young man became a priest of the Temple, familiar with all its rites and ceremonies for which he seems to have had a veritable passion. Familiarity with them, however, did not kill the spirit within him which must have been quickened by contact with the great Jeremiah, that sensitive soul who was following with such anguish the fortunes of his doomed nation.

When in 597 B.C., the Chaldeans, weary of the perpetual plots of Jerusalem, decided to carry off the leaders of the people, Ezekiel went also, his social rank warranting his being included among them. Although close contact was maintained by the exiles with those remaining in the city, there seems to have been little love lost between the groups. Both still were convinced, despite denials by the two prophets, that Jehovah would not suffer his sanctuary to be violated.

Ezekiel had gone to Babylon as a priest; but it was not until the fifth year of the Captivity that the call to prophecy came. When it did, he seems to have assumed among the exiles a leadership which was to be of supreme importance to the history of Israel. In this position, he found himself face to face with certain definite problems. In the first place, the exiles still clung to the Semitic belief that gods were local and could not be worshipped outside of their own land. Were it not for the fact that Jerusalem and the Temple still stood, many more doubtless would have given their allegiance to the Chaldean deities. Ezekiel, following

Jeremiah, was firmly convinced that, because of the sins of the people, both city and Temple would be destroyed: the first part of his book, indeed, is taken up with predictions of this coming judgment.

To the prophet, however, it seemed that the remnant of Israel was among the captives, and that he must do something constructive to preserve the spiritual life thus deprived of the centralizing influence of the Temple. He is credited with finding a solution of the problem in the worship of the synagogue and the study of the Law. Whether Ezekiel originated the synagogue with its services of prayer and praise and reading of the sacred writings, or whether he merely developed an institution already in existence, scholars are not agreed. At this time, however, he seems to have stimulated it so greatly that to the present day it remains the center of Jewish worship. Along with this went the encouragement of the study of the Scriptures, something which included the stimulating of a group of scholars long in existence, who collected the literature of the present and edited that of the past, revising it in the light of national experience.

Convinced thoroughly as Ezekiel was of the necessity for the destruction of Jerusalem, he was just as certain of its restoration and of the return to it of God's chosen people. As soon as the news came that the blow had fallen, the prophet's stern messages of judgment ceased and he began to hold out encouraging hopes for the future. Preaching a gospel of the consummate holiness of Jehovah, the acceptance of which would purge his hearers and make them worthy of citizenship in the new Jerusalem, he at the same time began to make the most specific plans for the new city,

its Temple, and worship. Doubtless he felt that encouragement would come through this very definiteness. In contrast to some of the earlier prophets, who often seemed impatient with organized religion, Ezekiel stressed the fact that religion must be not only the experience of the individual, essential though that is, but that it must be socialized in order to bind the worshippers together. Hence we find not only in his writings but in those of his successors a stress upon the priestly elements of religion. The Deuteronomists had interpreted the experiences of Israel from the prophetic standpoint: the followers of Ezekiel were to rewrite history from the priestly one. The Book of Leviticus, as we now have it, with its Holiness Code, was the product of the scholars of Ezekiel's time.

Especially worthy of note is Ezekiel's insistence that the individual is responsible for his own soul, that the sour grapes eaten by the fathers will not set their sons' teeth on edge, that the righteousness of ancestors will not avail, nor will the sins of the fathers be visited upon the children. Further, he taught that goodness is not merely negative, but that it must be expressed in active benefits to one's neighbors.

As with so many of the prophets, we have no record of the end of his life. We are informed that his wife died and that he made for her none of the loud lamentations characteristic of the East. Whether he ended his days as a "watchman" at Tel-abib in Southern Babylon; or whether he lived to hear some of the messages of hope of the Great Prophet of the Captivity, we do not know.

Compared with that of the Isaiahs and of Jeremiah, Ezekiel's style, with the exception of some purple patches,

is prosaic and plain. Not that he lacks imagination—his abundant use of symbolism, parable, and allegory disproves that—but there is a matter-of-factness in his realism, conventionality, and careful dating of all his writings. He is distinctly repetitious. A comparison of the call of Isaiah found in chapter 6 with that of Ezekiel, in chapters 1–3, will illustrate the condensation of the one and the diffuseness of the other. Babylonian influence is evident in the winged images of the visions.

Compared with the sympathetic Jeremiah, whose heart was wrung by the sufferings of his people, Ezekiel seems cold and stern. His judicial mind found in the afflictions of the Hebrews an inevitable punishment for sin. At the same time this uncompromising attitude led him to preach individual responsibility in himself and in others. Where Jeremiah was subjective, Ezekiel was objective. Jeremiah stressed personal communion with God: Ezekiel, the socialized worship as exemplified in the Temple and its ceremonial.

In marked contrast to the Isaiahs, there are not many single well known quotations from Ezekiel. Some of the passages, however, arrest the attention, representing memorable utterances in the evolution of religion.

The following may serve as an outline:

A. (1–3)

Introduction: The Call and Preparation of Ezekiel. The vision of God.

B. (–24)

Prophecies foretelling the fall of Jerusalem.

(4–5) Methods descriptive of the coming siege. Famine, sword, and pestilence.

(6) Denunciations of the high places which are to bring judgment.

(7–11) Punishment for the idolatries at Jerusalem, seen in vision by the prophet. The vision of the cherubim.

(12–13) Reannouncement of the coming fall with condemnation of the prophets falsely prophesying peace and of witches. Every vision faileth.

(14–17) Appeal of the elders met by statement that Jerusalem, because of its sins cannot be saved, but will be burnt as an unprofitable vine. A parable shows the doom of Zedekiah.

(18) The responsibility of the individual. The soul that sinneth, it shall die.

(19–24) Further laments over Samaria and Jerusalem and prophecies of doom.

C. (25–32)

Part II Prophecies against various nations. Ammon, Moab, Edom, Philistia, Tyre, Egypt.

D. (33–48)

Part III Prophecy of the restoration after the announcement of fall of Jerusalem.

(33) Restatement of truths of chapter 18. If the wicked turn from his sin, he shall surely live.

(34) Judgment on false shepherds. Woe be to the shepherds of Israel that do feed themselves, but not the flock.

(35) Judgment on Edom. Thou shalt be desolate, O mount Seir, and all Idumea, even all of it.

(36–37) Consolation and restoration. A new heart also will I give you.

(38–39) Invasion of Gog and deliverance by Jehovah.

(40–48) Vision of the New Jerusalem with specific plans for the Temple, City, and the ceremonial to be

followed. Holiness is to be the chief characteristic. The name of the city from that day shall be, The Lord is there.

QUOTATIONS

12:19b	They shall eat their bread with carefulness, and drink their water with astonishment.
12:22b	The days are prolonged, and every vision faileth.
18:2b	The fathers have eaten sour grapes, and the children's teeth are set on edge.
21:21a	At the parting of the way.
34:26e	There shall be showers of blessing.

PASSAGES

1:4–3:27 (The Call of Ezekiel); 18 (Individual Responsibility); 26–28 (Wreck of the Good Ship Tyre); 37:1–14 (The Valley of Dry Bones).

DANIEL

(*C.* 167–165 B.C.)

"Antiochus Epiphanes was an anticipated Nero. And just as the agonies of the Neronian persecutions wrung from the impassioned spirit of St. John the Divine those visions of glory and that denunciation of doom, in order that the hearts of Christians in Rome and Asia might be encouraged to the endurance of martyrdom, and to the certain hope that the irresistible might of their weakness would ultimately shake the world, so the folly and fury of Antiochus led the holy and gifted Jew who wrote the Book of Daniel to set forth a similar faith, partly in Haggadoth, which may to some extent have been drawn from tradition, and partly in prophecies, of which the central conception was that which all history teaches us—namely, that for every false word and unrighteous deed, for cruelty and oppression, for lust and vanity, the price has to be paid at last, not always by the chief offenders, but paid by someone. Justice and truth alone endure and live. Injustice and oppression may be long-lived, but doomsday comes to them at last." F. W. Farrar.

We have seen that the apocalypse, as a literary form, was usually called forth by times of great national crisis or stress to cheer the discouraged and to keep them loyal to their faith. Scholarship is inclined to place the writing of the Book of Daniel about 167 B.C., the time of the Maccabaean revolt.

It will be recalled that after the death of Alexander the Great, his empire ultimately broke up into three sections, the Macedonian, Seleucid, and Ptolemaic. In about the eighth generation after Alexander, one Antiochus Epiph-

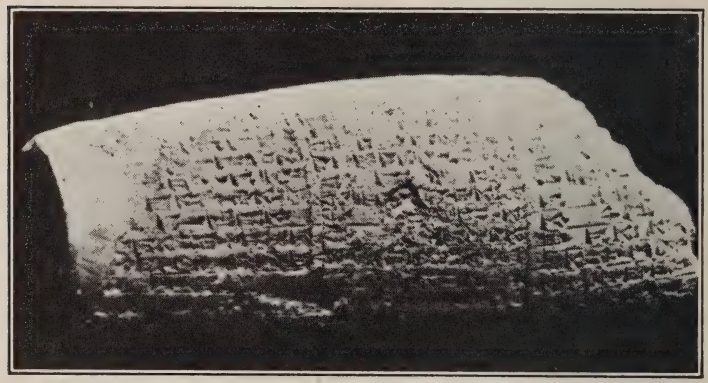
anes came to the Seleucid throne. An extraordinary man he was who determined to force all his subjects to embrace the Greek religion. Especially savage was his attack upon the Jews, as we learn from the Books of the Maccabees. He took Jerusalem with wholesale slaughter, carrying off the sacred vessels and treasures. Finally, he sacrificed the accursed swine on the altar and sprinkled its blood throughout the sacred precincts. The daily services ceased, the sacred books were burned, the Temple was dedicated to Zeus, and observance of the Law became a crime punishable with death.

This persecution was ended by the martyrdom of some faithful ones and by the heroic resistance of a priest named Mattathias who with his sons slew the agent of Antiochus and then fled to the wilderness where he was joined by multitudes of sympathizers. The revolt, led after the death of Mattathias by Judas Maccabaeus, assumed serious proportions. An immense army sent to quell it was defeated by a relatively small force. Judas recaptured Jerusalem, restored and cleansed the sanctuary, and renewed the sacrifices, an event still celebrated in the "Feast of Lights." Reverses, followed by the death of Antiochus, left the Jews virtually independent until the coming of the Romans, with whose advent their nation disappears.

The foregoing history, then, is the background of the Book of Daniel. While these events were in progress, a pious Hebrew, wishing to encourage his fellow-countrymen in their terrible trial, wrote the incomparable stories of Daniel and his companions who standing firm in their temptations and trials were delivered from the mouths of lions and from the fiery furnace. These narratives were

followed by four visions in which are pictured symbolically the history of the times and the final triumph of the faithful.

There is no conclusive evidence that Daniel wrote the book, or even that there ever was such a person. The Hebrew Old Testament does not mention him among the prophets. It is thought that the writer took the name from



CLAY CYLINDER OF NEBUCHADNEZZAR
(Courtesy of the Semitic Museum, Harvard University.)

Ezekiel, who mentions Daniel with Noah and Job as examples of righteousness, in much the same way as the writer of Jonah had taken the name of the prophet from the reference in II Kings. Historically the book abounds in inaccuracies, even in errors, all of which would seem to indicate a late authorship by one whose knowledge of sixth century history was imperfect and hazy. From the literary standpoint, of course, the actual existence of Daniel or

Jonah is of no more importance than the actual existence of the Good Samaritan or the Prodigal Son.

The six stories which form the first part are intended to impress upon their readers the belief that God will preserve the faithful as he is more powerful than the kings of the earth. The visions of the second part are

AN AIR VIEW OF BABYLON

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apocalyptic. The Babylonian, Median, Persian, and Greek empires are presented. They will all be overthrown and right will triumph. The latter portions contain much complicated and puzzling calculation of time to which it is fruitless to devote study. The number of interpretations is legion.

The following is a brief summary of the contents:

A. (1–6)

Stories of Encouragement.

1. Daniel and his friends refuse the king's food.
2. Daniel interprets the dream of Nebuchadnezzar.
3. Daniel and his friends are delivered from the fiery furnace.
4. Daniel interprets another dream of Nebuchadnezzar.
5. The handwriting on the wall.
6. Daniel in the Lions' den.

B. (7–12)

Part II—Four Visions Portraying World History.

1. The Vision of Four Beasts (Empires), the Ten Horns (ten kings arising out of the Macedonian empire, the Little Horn (Antiochus Epiphanes).
2. The Ram with Two Horns (Media and Persia) and the He-goat (Greece).
3. Daniel prays for the Restoration of the Temple and is answered by Gabriel.
4. A detailed Vision, giving a survey of world history from the time of Cyrus till the Maccabaean Revolt.

QUOTATIONS

5:5a	In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace.
5:25	Mene, Mene, Tekel, Upharsin.
5:27	Thou art weighed in the balances, and art found wanting.
6:8b	According to the law of the Medes and the Persians, which altereth not.

6:16a	They brought Daniel, and cast him into the den of lions.
7:9a	The Ancient of Days.
10:11a	A man greatly beloved.
12:3	And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

PASSAGES

1:3–21; 3 (The Fiery Furnace); 5 (The feast of Belshazzar); 6 (Daniel in the Lions' Den); 12:2–4.

HOSEA

("Salvation") (750–743 B.C.)

"The key word of Amos is *justice*. The key word of Hosea is *love*. And as Amos treats of divine justice which demands social justice among men, so Hosea believes that the God of love seeks love from men, and love among men. It is not only the love of God for Israel of which Hosea speaks, but love of man to man which he sees as the only bond of the social organism." T. G. Soares: The Social Institutions and Ideals of the Bible.

Hosea seems to have been born in the northern kingdom of Israel during the prosperous reign of Jeroboam II; but his prophecies reflect the disorders which followed that monarch's death. In contrast to Amos, Hosea belonged to the upper classes, if not to the nobility. Out of his own unhappy domestic experience he drew the material for his prophecy. Although his wife, dearly loved, had been unfaithful to him, he still retained his affection for her. Even after a life of shame had left her a wreck of her former self, he had sought her out and brought her back to end her days under his protection. It is a beautiful picture, reminiscent of Tennyson's "Idylls of the King."

Hosea reasoned that if he in his mere humanity could feel such pity and tender compassion for his erring wife, much more, surely, would Jehovah pity his erring people and would welcome their return to him. To Amos, Jehovah had been a god of social justice. A step far in advance of

previous ideas this had been, it is true; but to Hosea, he was a merciful god. Amos had been the prophet of law, stern and uncompromising: Hosea was a prophet of love and tenderness. As such, he represents a conception of God, supremely noble, a conception which was to inspire the two greatest prophets of Israel, Jeremiah and Isaiah II.

The text of Hosea is said to be one of the most dilapidated in the Old Testament and in places to be beyond possibility of repair. Added to this fact is the difficulty caused by many allusions to obscure local and contemporary events. Chapters 1 to 3 are semi-biographical; while the remainder of the book contains detached utterances about the religious and social conditions of the two kingdoms. The unrest of the time is clearly depicted; and the erring people is regarded throughout in the light of the prophet's own experience. Like a golden thread, the tenderness of God's mercy runs through the whole work.

In style, the first section is in the main a fluent, even narrative with occasional patches of passionate pity. The second section reflects the constantly changing political situation as it appeared to the prophet's extraordinarily keen mind. The work is not oratorical, like that of Amos; but gives us the reactions of a sensitive character. Restlessly, with swift transitions and impulsive, abrupt turns, with little rhythm and few elaborated metaphors, the paragraphs move steadily forward to the climaxes proclaiming the coming doom.

The book falls into two unequal parts:

1. The story of the unfaithful wife (Chapters 1–3). Some scholars feel that some of this material has become wrongly transposed and that the arrangement should be as follows:

Chapter 1, vv. 2–9
3, 1–5
1, 10–11
2, 1–23

2. Miscellaneous material (Chapters 4–14).

> "A stream of addresses and reflections, appeals, upbraidings, sarcasms, recollections of earlier history, denunciations, and promises, which with little logical connection and almost no pauses or periods, start impulsively from each other, and for a large part are expressed in elliptic and ejaculatory phrases." George Adam Smith: Book of the Twelve Prophets.

(a) God's complaint against his people. (Chs. 4—6:11a.)
(b) Their punishment. (Chs. 6:11b–9:9.)
(c) Guilt and punishment reviewed, followed by warning. (Chs. 9:10—14:10.)

QUOTATIONS

4:9a Like people, like priest.
8:7a For they have sown the wind, and they shall reap the whirlwind.

PASSAGES

6:1–6; 11:1–4; 14:1–9.

JOEL

("The Lord Is God") (After 444 B.C.)

"We are indebted to him for immortal language about the outpouring of the Spirit . . . and for the sacramental view which he takes of the rain and the harvest." S. L. Brown: Joel.

Who Joel, the son of Pethuel, was, we do not know; when he lived, we do not know. For years a fierce controversy waged among the scholars, some placing him earlier than Amos, others after Malachi. Consensus of expert opinion now favors a later date, probably after the full establishment of the Law by Nehemiah and Ezra.

Setting aside these scholarly considerations, let us examine the book itself, remarkable as it is in many ways. The starting point is one of these dire visitations, common in many parts of the world, a plague of locusts. For centuries the appalling effects of these ravages have been described. Joel, following the example of the prophets of Israel, interpreted the event as a judgment of the Lord, a judgment which should bring the people to sincere repentance. He went even further, seeing in the ominous event a sign of the coming of a greater one, the last judgment.

The book opens with perhaps the best bit of dramatic characterization in Hebrew writing. Four different classes of people react to the situation: the old men, the drunk-

ards, the priests, and the farmers. One can see the heads wagging as the garrulous old men sit in the gate:

"Hear this, ye old men, and give ear all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation."

The old men are followed by the drinkers who are called upon to lament the ravages of the locusts. Next, the priests bewail the cutting off of the offerings of meat and drink from the house of the Lord. Finally, we have the age-old complaint of the farmers and their perplexed beasts. Is not their distress from generation to generation?

Now comes a graphic description of the advance of the locusts and of the awful havoc wrought by them. Travelers who have witnessed these plagues verify every point in Joel's account,—the gloominess and darkness, the whirring of the wings of thousands upon thousands of the insects sounding like the crackling of fire, their onward march in regular lines, the absolute nakedness and desolation of the land over which they have passed. With it all there falls upon the beholder a sense of helplessness such as one experiences in an earthquake, the feeling of being in the grip of a power against which man is helpless. With amazing swiftness, astonishing realism, and artistic beauty, our prophet gives us the picture. It is a masterpiece of description.

The scene changes. The prophet calls the people to repentance, "Rend your hearts and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger and of great kindness, and re-

penteth him of the evil." This repentance assures them of forgiveness and restoration. In superb poetry that restoration is pictured; but before it is completed, there is judgment of the nations. The poem becomes apocalyptic. The prophetic spectator sees, "Multitudes, multitudes, in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining."

The poem ends with a beautiful picture of Jerusalem, the city of peace, upon the holy mountain. A magnificent pageant is presented by the Book of Joel.

Here is a brief outline:

1. The laments of old men, drunkards, priests, and farmers over the plague. (Ch. 1.)
2. A description of the locust army. (Ch. 2:1–11.)
3. The call to repentance followed by the Lord's compassion and restoration. (Ch. 2:12–32.)
4. God judges the heathen and the enemies of Judah. (Ch. 3:1–16.)
5. A picture of the restored Jerusalem. (Ch. 3:17–21.)

QUOTATIONS

2:10b The sun and moon shall be dark, and the stars shall withdraw their shining.

2:13 Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

3:10 Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong.

3:14 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

PASSAGES

1:2–4; 2:2–11; 2:28–32; 3:14–16.

AMOS

("Burden") (*C.* 760–750 B.C.)

"The message of Amos sounded a new note in Hebrew prophecy. It was the first of the school of the new prophets whose influence was to be the dominant factor in Israel's history for the next three centuries. Its keynote was righteousness. Religion, according to Amos, implies morality; its noblest outward expression is social justice; its practical aim is the development of human character." H. M. Battenhouse: The Bible Unlocked.

The scene of this book is Bethel, one of the principal Hebrew sanctuaries, a little to the north of the border between the two kingdoms. As Jerusalem has not yet risen to her later position of religious supremacy, there are many from the southern kingdom of Judah among the throngs visiting the annual festival. It is in the reign of Jeroboam II whose prosperity has been made possible by the preoccupation of Syria with the renewed aggressions of Assyria. This religious festival is also the occasion for a great fair. Just outside the temple enclosure are the booths of merchants, of the vendors of foods and drinks, of gaily colored garments, of wares coming all the way from Egypt on the southwest to Babylon on the northeast. Among the bustle and din of the motley gathering the cries of jugglers and fakirs mingle with the strange sounding instruments of the musicians. Suggestive oriental dancing is received with laughter and ribald jest. There is the kalei-

doscopic effect seen at all fairs at all times in all places. Amidst the gay turmoil lurk the sinister shadows of vice, if not sanctioned, at least tolerated by the religious authorities.

Among the pilgrims is one who brought up among the shepherds of Tekoa, a village some dozen miles from Jerusalem, follows the lowly profession of a pincher or dresser of sycamore trees. A poor man he is, but deeply religious. Coming from the simple life of a pastoral people where all members share and share alike, where brotherhood prevails, where luxury is well-nigh an impossibility, and where righteous dealing is a fundamental principle of life, Amos is immeasurably shocked at the festival of Bethel, at the levity, the perfunctory performance of religious duties accompanied by the total disregard for real religion, the immorality. Mixing with the surging crowd, the prophet hears comments on the individuals composing it. The gaily dressed women and their sleek portly husbands have gained their wealth by oppression of the poor, by robbing widows and orphans, by bribery of judges. These are some of the things which have made possible the gorgeous palaces and summer houses, the ivory beds and couches, the rare wines and costly ointments.

Overcome with indignation, Amos mounts to a position of vantage and commences to speak. No difficulty in interesting a crowd on an occasion like this. He is instantly surrounded by the curious pleasure-seekers ready for any new thing. His countrified appearance causes mirth; but his speech soon proves compelling. Adroitly he begins with condemnation of one after the other of the little Palestin-

ian nations which surround Israel and with which she is in constant conflict. Their misdoings are tellingly recited as well as the judgments speedily to be visited upon them. Rounds of applause greet each savage attack. It is as cleverly done as the speech of Mark Antony over the body of Caesar. Suddenly, when he has secured the attention of his audience, Amos turns upon Samaria. Its wickedness is narrated unsparingly, point by point. There is no applause now. Some well-fed luxurious women jeer. Instantly the prophet singles them out:

"Hear this word, ye kine of Bashan, that are in the mountains of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks. And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the Lord."

This plain man clad in sheep skins does not mince words. There are rising murmurs of indignation. Amos, however, has sympathizers in the crowd. Fearing disturbance, the rich and powerful appeal to the priest of Bethel who tells the unwelcome intruder to go back to Judah, his own land, and prophesy there. A social reformer, the first in Asia, was not wanted in Bethel.

The picture is vibrant with amazingly modern situations. Down through the ages echo these burning messages of indignation at social injustice, these warnings of judgment to be visited upon the offenders by a righteous God who demands the spirit of brotherhood as a requisite for his worship and who will send a fire upon those who are not

grieved for the affliction of Joseph. The book of Amos is one of the most vital works of world literature.

The style is essentially simple but grand, austere, at times savage. The movement is rapid. Much of the work is oratorical in character. It is interesting to note the reflection of the prophet's country life in the figures of speech employed: the bird in the snare, the lion roaring in the forest, the shepherd taking out of the mouth of the lion two legs or the piece of an ear, the horses running on the rock, the man plowing with oxen, the grasshoppers, the basket of summer fruit, the threshing instruments of iron, the blasting and mildew in the orchards, the corn sifted in a sieve.

The contents may be analyzed something like this: there are three divisions:

Some material, notably the passages referring to Judah, have been added by post-exilic editors; but most scholars agree that the book in the main is the work of Amos.

A.

Introduction, which consists of short oracles, sometimes fragmentary, proclaimed against the crimes of neighboring countries and coming to a climax in the denunciation of Israel (Chaps. 1 and 2).

B.

Three sermons developing still further the charges made in the introduction, sometimes reminiscent and sometimes ecstatic in tone (Chaps. 3 to 6).

C.

A series of visions: the grasshoppers, the plumbline, the basket of summer fruit, the Lord standing by the altar. These drive home the lesson of the preceding sermons (Chaps. 7–9).

The latter part of chapter 9 (8b–15) has been added by a later editor who did not wish his readers to be too discouraged by the prophecy.

QUOTATIONS

3:3	Can two walk together, except they be agreed?
4:11b	As a firebrand plucked out of the burning.
4:12b	Prepare to meet thy God.
6:3a	Ye that put far away the evil day.
7:14b	I was no prophet, neither was I a prophet's son.

PASSAGES

2:6–16; 5:4–15.

HEADPIECE OF THE BOOK OF OBADIAH FROM KING JAMES' VERSION OF THE BIBLE (1611)

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OBADIAH

("Servant of the Lord") (586 B.C.)

"Thus saith the Lord God: Because that Edom hath dealt against the house of Judah by taking vengeance . . . therefore . . . I will also stretch out mine hand upon Edom, and will cut off man and beast from it and I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury." Ezekiel: 25:12-14.

The country of the Edomites lay along the east side of the valley of Arabah, to the southeast of the Dead Sea, extending as far as the port of Elath, which was situated at the upper end of the easternmost of the two hornlike gulfs at the top of the Red Sea. It was traversed by the mountains of Seir, a name derived from an ancestor of the Horites who originally inhabited the land. The caves occupied by these people, hollowed out of the soft sandstone and calcareous rocks, still remain. Along the eastern side runs an almost unbroken ridge of limestone. The district is wild and inaccessible, with gorgeous red sandstone rocks. The villages are perched like birds' nests on high ledges. There is plenty of water, so that luxuriant vegetation abounds. In these fastnesses, therefore, the dwellers in the clefts of the rock could boast of their security.

The capital city was Bozrah; but Sela, or Petra, was also an important stronghold. Constantly controlling some of the main trade routes of those ancient times, the inhabitants excited the envy of their neighbors. After the captivity, the Edomites, or Idumeans, as they were later called, moved westward into the country of the Amalekites, and even took possession of parts of Southern Palestine, their original territory being occupied by the Nabatheans, a powerful people from Southern Arabia.

Israel and Edom had a traditional hatred for each other, dating from the time when Jacob and Esau quarrelled over the former's fraudulent wresting the blessing from their father Isaac. The word "Edom" meaning "red" was given to Esau, according to the narrative in Genesis, 25:30, because of the red pottage for which he sold his birthright; perhaps also because of the fact that at his birth he was covered with red hair.

The enmity between the descendants of these two brothers runs like a baleful thread through much of Hebrew literature. On their return from Egypt, the Israelites were refused passage through the land of Edom. Saul attacked and defeated its army. David massacred nearly their whole male population. In the following centuries there were numerous clashes with terrible cruelties on both sides.

The particular occasion for the outburst of Obadiah seems to have been the action of the Edomites in 586 B.C. when Nebuchadnezzar besieged Jerusalem. They not only participated actively in the plundering of the city and in the slaughter of its inhabitants, but also stood in the crossways to cut off those who were escaping that they might deliver them up to the Chaldeans.

Obadiah was not the only prophet who violently denounced Edom. Jeremiah (49:7–22); Ezekiel (25); the author of Lamentations (4:21–22); Isaiah III (63:1–4) poured forth vials of prophetic wrath upon her. Into the older prophecies of Amos (1:11–12) and Isaiah I (34:5–8) have been inserted judgments against the sons of Esau. Even in Joel (3:19) and Malachi (1:3) mention is made of this hated nation. Most striking of all, however, is that song of the Captivity, Psalm 137, with its plaintive beginning:

> "By the waters of Babylon, there we sat down,
> Yea, we wept when we remembered Zion."

But the beautiful lament ends with these savage lines:

"Remember, O Lord, the children of Edom in the day of Jerusalem;
Who said, Raze it, raze it, even to the foundation thereof.
O daughter of Babylon, who art to be destroyed;
Happy shall he be, that rewardeth thee as thou hast served us.
Happy shall he be that taketh and dasheth thy little ones against the stones."

Obadiah joins a very distinguished company in his hatred of an ancient foe.

One verse of the Sermon on the Mount reads: "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy." This command was in this case fully obeyed by the Israelites. Completely forgotten is the Deuteronomic injunction (23:6) "Thou shalt not abhor an Edomite, for he is thy brother."

Judged by our best standards, Obadiah is not a religious book. It is, however, a very human book. Despite our pro-

fessed idealism, we need not go far, especially in times of international, national, or individual stress, to find sentiments similar to those of the fiery prophet. This humanity and vigor constitute its literary merit.

This shortest of the prophetic books, only twenty-one verses in length, falls into three parts:

1. Verses 1 to 9 tell of the coming downfall of Edom at the hands of the men of her confederacy. An interesting problem is presented by the fact that much of the material in this part is found in the 49th chapter of Jeremiah. It was probably incorporated with Jeremiah's denunciation by some later editor. Some critics think that both writers drew upon an older prophecy against Edom.
2. Verses 10 to 16 give the specific reasons for the judgment to be visited upon Edom.
3. Verses 17 to 21 picture the final victory of the house of Jacob, a victory rendered doubly sweet by the utter confusion of its neighbour. References to the holiness of the restored nation are reminiscent of Ezekiel.

JONAH

("The Dove") (*C.* 350 B.C.)

The Book of Jonah is in some ways the greatest in the Old Testament: there is no other which so bravely claims the whole world for the love of God, or presents its noble lessons with so winning or subtle an art." J. E. McFayden: Introduction to the Old Testament.

This charming allegory is the product of a spiritual son of Isaiah II. That great prophet had proclaimed the carrying of the message of salvation to the Gentiles; but the spirit of many of those returning from the Captivity was far from realizing this. Had not Israel for ages suffered from the Gentiles? Had not contact with them always resulted in a lowering of cherished standards, in a loss of ideals, with the consequent displeasure of Jehovah? Had not Ezekiel said that the restored city was to be a holy place wherein no foreigner should set foot? And had not Nehemiah and Ezra insisted that those returned ones who had married foreign wives should send them away, together with the children whom they had born to them?

We can well understand how a soul who had grasped the import of the message of the great prophet of the Exile would have been saddened and would have striven to give to the zealots a broader vision. And so he tells them this story, an imaginative study, a Midrash based upon scriptural data and tending to edification. The hero is conceived

of as Jonah, the son of Amittai, an old-time prophet mentioned only once in the ancient writings. The book of Kings, speaking of the long reign of Jeroboam II, says that "he restored the coast of Israel according to the word of the Lord God of Israel which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher." Now this Jonah lived before 800 B.C., that is, before the time of Amos. The internal evidence points to a composition of the book later than the destruction of Jerusalem—later, indeed, than the Captivity, a date which would fit in admirably with the theory that the story is a protest against the oftentimes cruel exclusiveness which characterized the extremists of the Restoration.

But the historical question is of little importance compared with the meaning of the story. The high literary quality of parts of the book is at once apparent. The vivid description of the storm and the terror of the sailors contrast effectively with the slumber of the weary prophet. Then the famous scene of the casting of the lots from which has come into our language the expression "a Jonah," the generous and kindly attitude of the sailors towards the culprit, bringing almost the only worthy conduct on the part of the prophet,—in all of these the action is swift and the description vivid.

Then we come to the "fish." To understand this reference, we have to go to the prophet Jeremiah. In a doom which he pronounces against Babylon (Jer. 51:34, 44–45) he has this to say:

"Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his

belly with my delicates, he hath cast me out. . . . And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord."

These passages seem to give us the key to a great part of the allegory. Israel, typified by Jonah, has disobeyed the law of the Lord and has been swallowed up by Babylon; but now because of her supplication has been cast out—restored. In his affliction Jonah makes his supplication in a psalm in which are two allusions to the holy Temple, a fact which seems to strengthen the above interpretation.

But even after the Restoration, Israel shows the spirit of haughty exclusiveness. She does not wish the mercy of God extended to other nations, something which Isaiah II had clearly indicated as her duty. Is not the writer of Jonah trying to make her grasp the import of that older message? The petulance of the prophet who is exceedingly displeased because of God's mercy to Nineveh typifies the Jewish people.

The story closes with an almost humorous description of Jonah's anger and the gentle chiding of the Lord who reminds him that pity for the withered gourd should surely be a warrant for a wider pity for the great city on the part of the Lord. There is excellent artistry in the last episode. The Lord asks, "Doest thou well to be angry?" Jonah does not answer, but goes away sulking to make himself a booth wherein to rest until he saw what was going to happen to the city. One does not doubt that he hoped for the worst.

But the Lord mildly rebukes him. The narrative ends with that supreme declaration of the wideness of God's mercy extending even to the "great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle." That last artless addition is full of charm.

But the lesson is clear. No stronger sermon on mercy ever was preached. The mercy of the mariners in their generous treatment of Jonah, the mercy of God to the sailors as well as to Jonah, his mercy to Nineveh, the chief city of the most hated of all nations—what a contrast to Nahum! —and the final touch, mercy to the cattle—how St. Francis of Assisi must have loved this passage! The spirit is the spirit of the New Testament.

From the standpoint of literary art, the embodiment of ideal beauty in ideal form, one will go far to find anything nobler than the story of Jonah.

PASSAGES

1:1–6; 4:1–11.

Note: The expression, "a Jonah," does not seem to have developed in our language before the last quarter of the nineteenth century. There are several nineteenth-century passages in which a person is referred to as being a Jonah because he caused a storm in politics or was cast out like Jonah. In 1895, H. Conway in "Living or Dead" refers to a character as being a Jonah at cards; and two years later, Rudyard Kipling in "Captains Courageous" makes the statement, "A Jonah's anything that spoils the luck."

MICAH

("Who Is Like Jehovah?") (*C.* 725 B.C.)

"In the eighth century before Christ, in the heart of a world of idolatrous polytheists, the Hebrew prophet put forth a conception of religion which appears to me as wonderful an inspiration of genius as the art of Phidias or the science of Aristotle." Thomas Huxley in Nineteenth Century, December, 1885.

Regarding the date, authorship, and composition of the book known by the name of Micah, there has been and still is much dispute. It is generally agreed that Chapters 1 to 3 are the work of Micah himself. Chapters 4 and 5 show some similarity to the first ones; but are by most scholars considered to be a collection of later date which may contain some fragments from Micah. Chapters 6 and 7 seem distinctly different in character and to have originated in another environment. The geographical allusions, for example, are northern.

Moresheth-Gath, the native village of Micah, was situated near the Philistine border. In contrast to Tekoa, the home of Amos, the plain is fertile and prosperous. Micah seems to have uttered his prophecy just after the fall of Samaria, in the reign of Hezekiah, when Isaiah I was in his prime. By those constantly passing on the converging roads at the near-by valley mouth, Micah would have been kept in touch with the stirring events of his

times. Who the prophet was, or what his occupation, we do not know. In his fiery message, he reveals nothing of himself. He may have been of peasant origin: he certainly viewed the oppression of the poor by the rich from the standpoint of the countryman. Like Langland in his "Vision of Piers Plowman," he denounces the flagrant corruption of both northern and southern kingdoms and predicts the speedy judgment of the Lord upon them. The princes hate the good and love the evil, they flay the skin from their people; the prophets bite with their teeth and make the people err: but the princes will cry to the Lord and he will not hear them; and the sun shall go down over the prophets and the day shall be dark over them. Stern swift punishment will follow injustice.

In the latter portions of the book, Chapters 4 to 7, there are some supremely noble passages: the vision of peace and glory in the latter days; the deliverer who shall restore Israel; the superb controversy of the Lord with his people before the mountains; the pardon promised for the prevalent evil. The last was probably added, as was the conclusion to Amos, by a later editor, in order to give a hopeful ending to the warning oracles.

One might characterize the style of the book as simple; but plain-spoken, bold, and energetic. At times the invective is fierce. There are rapid transitions. Word plays found in the original are lost in translation. It is telling, direct, vivid.

This may serve as a brief outline of the book:

A. (1–3)

Judgment on Samaria and Jerusalem.

1. Dirge lamenting the fate of Israel and Samaria.

2. Punishment will be meted out to Israel, but she will be restored.
3. Denunciation of the rapacious princes and of the false prophets.

B. (4–5)

1. Vision of the glory and peace of the restored Jerusalem.
2. Zion will suffer but will ultimately be victorious.

C. (6–7)

1. The Lord's controversy and the definition of true religion.
2. Denunciation of greed and injustice.
3. The corruption of society.
4. Trust in Jehovah.

QUOTATIONS

4:3b	They shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.
4:4a	They shall sit every man under his vine and under his fig tree; and none shall make them afraid.
6:8b	He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?
7:6b	A man's enemies are the men of his own house.

PASSAGES

4:1–5; (cf. Isa. 2:2–5); 6:1–8.

NAHUM

("Rich in Comfort") (612 B.C.)

"The prophecy is remarkable for its concentrated force; the emotion animating it is tense and passionate; and the language is singularly vigorous and dramatic, abounding in concrete and vivid imagery, and containing scarcely a superfluous word." G. W. Wade: Nahum.

In the year 612 B.C., the city of Nineveh was finally taken by Cyaxares. This event was greeted with the wildest enthusiasm by all the nations which for a century or more had been ground under the heel of Assyria. That power with its exhausting taxation, its ruthless and savage warfare, its policy of terror and destruction, its dashing out of children's brains on the stones of the streets, its flaying alive of captives, was hated and feared as no nation ever has been. No wonder then that its downfall should be greeted with exultation. Not of Israel alone, but of all these nations Nahum the Elkoshite was the spokesman. It is hard to consider him a prophet. His message differs so utterly from those of his predecessors that this work seems merely a savage paean of victory over the downfall of an enemy.

The superb strong word-pictures and the astoundingly impetuous movement place the author among the world's great literary artists. We still can see the flaming chariots with their scarlet-clad warriors: we still can hear the noise of a whip and the noise of the rattling of the wheels, and

of the prancing horses, and of the jumping chariots. Brilliant pictures, replete with vivid realism, follow in quick succession—the preparations, the repulses, the flight, the spoils, the heaps of corpses. Then come taunting passages recalling Assyria's former greatness:

> "Where is the dwelling of the lions,
> And the feeding place of the young lions,
> Where the lion, even the old lion, walked,
> And the lion's whelp,
> And none made them afraid?"

Then the savage interruption:

> "Behold, I am against thee,
> Saith the Lord of Hosts."

Down to the last, in many respects beautiful taunt, it is a continuous exultation, with immense variety in tone:

"Thy shepherds slumber, O king of Assyria:
Thy nobles shall dwell in the dust:
Thy people is scattered upon the mountains,
And no man gathereth them.

"There is no healing of thy bruise;
Thy wound is grievous:
All that hear the bruit of thee shall clap the hands over thee;
For upon whom hath not thy wickedness passed continually?"

Like Obadiah, Nahum is hardly to be read for spiritual edification; although even the most idealistic of peoples are prone to see in the defeat of their enemies the advancement of the cause of righteousness, and to rejoice and be glad in it. We read the little book for sheer artistic enjoyment. Nothing can deprive Nahum of his place as one of the

strongest, most spirited, and vivid of poets. His work must be placed in the first rank of war poetry.

QUOTATIONS

1:15a Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!

PASSAGES

2:3–12; 3:1–3; 3:8–19.

HABAKKUK

("The Cordially Embraced One
or Favorite of God") (*C.* 615–605 B.C.)

"The beginning of speculation in Israel." George Adam Smith. "We do not know how great Habakkuk's influence was upon his contemporaries, but on posterity it was far-reaching. Though he was but a spiritual disciple of the great prophet of faith, Isaiah, and by no means as great as he, the formulation of his profound soul struggles was so simple and pregnant that six centuries later Paul adopted it as most adequately expressing the answer to his own deep problem." Julius A. Bewer: The Literature of the Old Testament.

Of this prophet we know merely his name and that he was a contemporary of Jeremiah. But as in the case of Shakespeare, of whom we know next to nothing, Habakkuk's message does not in the least depend upon knowledge of the facts of his life. And even though some elements of his message may be obscure, there is no doubt as to its main meaning. Evil abounds. Why does God permit it? The problem is to find its ultimate expression in the book of Job. Instead, however, of speaking as the divine mouthpiece to the people, the prophet speaks to God himself. Doubtless the exciting events of that last decade of the seventh century B.C., during which Jerusalem was bandied about from nation to nation, lost the beloved King Josiah, and saw the long hoped-for independence indefinitely postponed, had produced profound discouragement among the spiritual leaders. Perhaps the

comparative prosperity under Josiah had made great numbers of the nation slack, even though the really religious, never many, had striven to maintain the high ideals set forth by the revival.

Be that as it may, the opening message of Habakkuk breathes profound discouragement. Holding the same philosophy of history as the older prophets, he found deep moral significance in national disaster. He at first held the Chaldeans to be God's instrument for the restoration of Justice; but when they arrived with their brutality and oppression, he felt that things were worse rather than better. So the prophet questions Jehovah. In a passage of rare beauty in the English translation, he represents himself as standing upon his watch tower to see what the answer shall be. It comes in the famous lines:

"Write the vision, and make it plain upon tables,
That he may run that readeth it.
For the vision is yet for an appointed time,
But at the end it shall speak, and not lie;
Though it tarry, wait for it;
Because it will surely come, it will not tarry.
Behold, his soul which is lifted up is not upright in him:
But the just shall live by his faith."

The rest of the second chapter is taken up with taunts or proverblike songs against injustice and tyranny which always sow the seeds of their own decay.

The third chapter consists of a psalm. From the superscription and subscription together with the recurrence of the musical direction "Selah," it would seem in its present form to have been taken from the Temple hymn book. It may, however, have been written by our prophet and later

added to the regular collection. Psalm 77:17–20 is another version of part of this prayer of Habakkuk.

The opening of the work is intensely dramatic. Fine lyrical taunt-songs follow in the style of Isaiah I. The closing psalm, called sometimes "Habakkuk's Pindaric Ode," has nobility and magnificence. There is a certain lofty quality in Habakkuk, a dignity and sublimity of conception. Few passages of the Old Testament have exerted greater theological influence than the line, "The just shall live by faith," which was to become the slogan of evangelical Christianity.

The prophecy can be outlined as follows:

1. The prophet questions God as to the reasons for the prevalence of evil. The answer. (Chapters 1:1–2:4.)
2. An introduction followed by five lyric taunt-songs beginning with "Woe unto," addressed to the heathen oppressor. (Chs. 2:5–20.)
3. A magnificent psalm telling of God's goings of old and calling upon him to revive his work in the midst of the years. (Ch. 2.)

QUOTATIONS

1:13a	Thou art of purer eyes than to behold evil, and canst not look on iniquity.
2:2b	Write the vision, and make it plain upon tables, that he may run that readeth it.
2:4b	The just shall live by his faith.
2:14	For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.
2:20	The Lord is in his holy temple: let all the earth keep silence before him.

PASSAGES

1:2–4; 2:1–4; 3:2–19.

ZEPHANIAH

("Hid of Jehovah") (*C.* 628 B.C.)

"Day of wrath, O day of mourning!
See fulfilled the prophet's warning,
Heaven and earth in ashes burning!"
Thomas of Celano. (13th cent.)

About 628 B.C., a great folk-migration of the Scythian peoples in search of new homes passed by the walls of Jerusalem, striking terror to the hearts of all beholders. Such an event could not fail to impress a prophet like Zephaniah as a judgment of God upon the people for their sins. From the elaborate genealogy with which the book begins, it seems highly probable that he was of the blood royal, perhaps a direct descendant of Hezekiah.

Zephaniah evidently had brooded over the conditions existing in Jerusalem. He gives a vivid picture of the city with its people worshipping the host of heaven from the house tops, swearing by Moloch, and engaging in other idolatrous rites. The city will be searched with candles and those who are settled on their lees—the spiritually slothful —will be punished. The great Day of the Lord is near. There will come the noise of a cry from all parts of the city. Neither silver nor gold will bring deliverance in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy.

This dire picture which inspired the medieval poet to the writing of the famous hymn, "Dies Irae," is relieved only by a plea to the people to gather themselves together before that Day comes upon them. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be that ye shall be hid in the day of the Lord's anger."

Zephaniah also sees desolation and destruction to be visited upon other nations—upon Philistia, Moab, Ammon, Egypt, Nineveh, the object being the vindication of Jehovah and his people and the establishment of universal monotheism. He returns once more to reproach Jerusalem for the evils within her gates—the princes who are roaring lions, the judges who are evening wolves, the prophets who are light and treacherous, the priests who have polluted the sanctuary and done violence to the Law. Once again the prophet speaks encouragingly to the remnant, an afflicted and poor people, who call upon the name of the Lord and trust in it.

An epilogue of seven verses has been added by a much later hand, probably at the end of the Exile by some member of the school of Isaiah II.

The prophecy of Zephaniah is a continuous denunciation. Although living at the time of the Josiahan reformation, like Jeremiah he seems to have little confidence in either its sincerity or effectiveness. Carlylelike, he views the situation with the utmost pessimism, something characteristic of many good people in all ages. In style, the work is severe and plain. The latter portion of the first chapter is oratorical. In the second chapter, the dooms pronounced on the foreign nations are written in elegiac measure.

Zephaniah is credited with being the first of the apocalyptic writers, although the instruments of Jehovah's anger are not so realistically described as elsewhere. "The Day of the Lord," a focal point in history looked forward to by the older prophets as something entirely natural, in this prophet begins to appear as supernatural, as what we should call "The Day of Judgment." He strikes a note which is to recur until its consummate expression in the great Apocalypse of St. John the Divine.

The need for the purgation of evil, the single motive running through the book, is a strong, austere message, one of unrelieved gloom, one needed at all times. Like the majestic minor chords of some great organ prelude peal down the ages the stern denunciations of Zephaniah.

QUOTATIONS

1:76	The day of the Lord is at hand.
1:15	A day of wrath.
2:14	Desolation shall be in the thresholds.
2:15	This is the rejoicing city that dwelt carelessly, that said in her heart, "I am, and there is none beside me."
2:16c	Let not thine hands be slack.

PASSAGES

1:14–18; 2:13–15; 3:14–20.

HAGGAI

("My Feast") (520 B.C.)

"Haggai evinced the first indispensable power of the prophet: to speak to the situation of the moment and to succeed in getting men to take up the duty at their feet." George Adam Smith: The Book of the Twelve.

Cyrus, the Persian, conquered Babylon in 539 B.C. With him the Aryan replaced as ruler of Mesopotamia the Semite who in various branches had held sway there for at least 2000 years. These followers of Zoroaster, inheriting the lofty ideals of their teacher, seem to have been liberal and tolerant, a fact advantageous to the long expectant Jews. Isaiah II, as we have seen, had hailed Cyrus as the instrument of Jehovah for the restoration of his people and for the rebuilding of the Temple. Possibly this cordial reception from one of the leaders of the Captivity commended the group to the victor. In any case, it seems certain that about 537 Cyrus permitted a considerable number of the exiles to return. According to the book of Ezra, the satrap, Sheshbazzar, accompanied them, even laying the foundation of the house of God.

But this hopeful beginning did not fulfil its promise. The enthusiasm with which the band had returned to Mount Zion was not proof against discouragement arising from poor harvests on a naturally barren soil and from threatened attacks of enemies. Most of the group who

had grown up in the comparative luxury and easier environment of Babylon found the conditions in the desolate Jerusalem a heavy tax on idealism. Disillusion stared them in the face and the work of restoration languished.

This was the situation when on an autumn day in 520 B.C. the prophet Haggai called upon them to delay no longer the rebuilding of the Temple. Who this man was, we do not know. He is referred to merely as "the prophet." From the lack of reference to his being a priest, it has been assumed that he was a layman. No great orator was he, nor poet; but a practical man who saw clearly the needs of the moment. Israel's religion could not endure without the stimulating and centralizing influence of socialized effort. In plain language the prophet analyzes the situation. The people have built houses for themselves, but when faced with the building of an habitation for Jehovah, they say, "The time is not come." How many of us have heard the same thing? Haggai did not mince matters: he challenged them, by their own unaided efforts, to make the necessary sacrifices and to proceed to work. His plea was not in vain for within three weeks they began.

About a month later, the prophet was again heard. Perhaps the progress had not been so rapid as was expected; perhaps the construction had advanced to a point where disappointment was being felt by those who remembered the former Temple or who had pictured a much more magnificent one. In any case, the second message is one of encouragement. But this time the political note is heard. Even if the building does not promise so much, the Lord will make it glorious in the eyes of the whole world.

Once more, in December, Haggai cheers the discouraged

by an allusion to the ceremonial law, given with ethical intent. The power of evil may be more potent than that of holiness. Hence, the evil must be removed before a successful issue can be expected. Later on in the same day the prophet proclaims Zerubbabel, the governor of Judah, as the choice of the Lord of Hosts, the one who is to shake the heavens and the earth and to destroy the strength of the kingdoms of the heathen. Although Zerubbabel failed to fulfil this Messianic hope, nevertheless Haggai had his share in passing that hope on to future generations.

Not one of the great prophets, truly, was this Haggai; yet he was the man for the hour. He recalled the people to their duty, he encouraged them with sound practical wisdom, he inspired them with hope.

The writing of Haggai is meager and has been called barren, crabbed, tame and prosaic, lacking in graces of style and characterized by poverty of expression. It certainly is simple, plain, and to the point. And that is much. The book does not suffer at the hands of the King James translators. There are quaint, homely passages that appeal. Who of us does not feel a sympathetic thrill when he reads, "He that earneth wages earneth wages to put it in a bag with holes?" The prophet was fearless and confident that all would turn out well. There is in his short speeches a certain enthusiastic sweep that kept them from failing of their purpose.

The book has four messages, all accurately dated:

1. The summons to build. (Chapter 1.)
2. A glorious vision of the possibilities of the disappointing structure. In this we have the finest passage of the book. (2:1–9.)

3. An illustration from the ceremonial law, cheering the hearts sick from deferred hope. (2:10–19.)
4. A picture of Zerubbabel as the choice of Jehovah. (2: 20–23.)

QUOTATIONS

1:6	Ye have sown much, and bring in little; ye eat, but ye have not enough. He that earneth wages earneth wages to put it into a bag with holes.
1:9	Ye looked for much and lo it came to little.
2:6–7	Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.
2:8	The silver is mine, and the gold is mine, saith the Lord of Hosts.

PASSAGES

1:5–6; 2:6–9; 2:21–23.

ZECHARIAH I

(Chapters 1 to 8)

("Remembered by Jehovah") (520–518 B.C.)

"It is a simple, hearty, practical man whom such prophecy reveals, the spirit of him bent on justice and love, and yearning for the unharassed labor of the field and for happy homes. No prophet has more beautiful sympathies, a more direct word of righteousness, or a braver heart." George Adam Smith. The Book of the Twelve.

One month after Haggai had given his first address to the discouraged people, a most interesting prophet appeared to reinforce him. This was Zechariah, whose work is found in the first eight chapters of the book bearing his name.

Of the facts of Zechariah's life, we know little beyond the fact that he was of the priestly family of Iddo. He is thought to have been a young man. The book of Ezra mentions him as co-worker with Haggai in urging upon Zerubbabel and Jeshua the building of the Temple.

His personality, however, as revealed in his writings, has a fascination due to quite distinctive characteristics. On the one hand, he gives a simple, plain, straightforward message to the people reminding them of the experiences of their fathers and of the bygone prophets who had interpreted that experience: on the other he depicts a series of visions of dreamlike and obscure quality, rising here

and there into sublimity. Of these differences some critics, we feel, make too much. May not a writer have more than one style? Did not Milton, for example, descend from the majestic sweep of "Paradise Lost" to the delicious trifling of "L'Allegro," and still farther to the prose of Areopagitica and the other pamphlets?

Especially interesting is the note of peace which Zechariah I so frequently strikes, as is also the absence of the condemnation of idols so frequent in the older prophets. In some of his visions, Zechariah becomes an apocalyptic writer—not the first, indeed, for we have already seen this quality in Zephaniah and Ezekiel.

With the exception of the last one, the various sections of the book, like those of Ezekiel and Haggai, are carefully dated. Almost all the Hebrew is prose, much of it undistinguished prose, plain and direct, with echoes of the earlier prophets. In the visions the simplicity disappears, the style becomes involved and often redundant.

If we omit the formal introductions, the visions, and the repetitious material, we have in Zechariah I a prophecy not only of radiant hope but, seen through the medium of the Jacobean translators, a message of charm and amazing power rising to climax after climax. No wonder it brought encouragement to those who heard it.

"Turn ye unto me, saith the Lord of hosts,
And I will turn unto you, saith the Lord of hosts.
Be ye not as your fathers unto whom the former prophets have cried....
Your fathers, where are they? and the prophets, do they live forever?

But my words and my statutes, which I commanded my servants the prophets,
Did they not take hold of your fathers? and they returned....
Thus saith the Lord;
I am returned to Jerusalem with mercies: my house shall be built in it....
For I, saith the Lord, will be unto her a wall of fire round about,
And will be the glory in the midst of her...
For thus saith the Lord of hosts...
After the glory hath he sent me unto the nations which spoiled you:
For he that toucheth you, toucheth the apple of his eye...
Sing and rejoice, O daughter of Zion:
For, lo, I come, and I will dwell in the midst of thee...
And the Lord shall inherit Judah his portion in the holy land,
And shall choose Jerusalem again.
Be silent, O all flesh before the Lord: for he is raised up out of his holy habitation...
Is not this a brand plucked out of the fire?
In that day, saith the Lord of hosts,
Shall ye call every man his neighbour under the vine and under the fig tree...
This is the word of the Lord unto Zerubbabel, saying,
Not by might, nor by power, but by my spirit, saith the Lord of hosts...
The hands of Zerubbabel have laid the foundation of this house;
His hands shall also finish it...
For who hath despised the day of small things?...
Behold the man whose name is The BRANCH,
And he shall grow up out of his place, and he shall build the temple of the Lord...
Thus speaketh the Lord of hosts, saying,
Execute true judgment, and shew mercy and compassions every man to his brother:

And oppress not the widow, nor the fatherless, the stranger, nor the poor;
And let none of you imagine evil against his brother in your heart...
Thus saith the Lord,
I am returned unto Zion, and will dwell in the midst of Jerusalem:
And Jerusalem shall be called a city of truth, and the mountain of the Lord the holy mountain...
There shall yet old men and old women dwell in the streets of Jerusalem,
And every man with his staff in his hand for very age.
And the streets of the city shall be full of boys and girls playing in the streets thereof...
So will I save you, and ye shall be a blessing:
Fear not, but let your hands be strong...
Speak ye every man the truth to his neighbour;
Execute the judgment of truth and peace in your gates...
Many people and strong nations shall come to seek the Lord in Jerusalem and to pray before the Lord.
Thus saith the Lord of hosts;
In those days it shall come to pass, that ten men shall take hold out of all languages of the nations,
Even take hold of the skirt of him that is a Jew, saying, We will go with you:
For we have heard that God is with you.

This vision of a golden age, of social justice, of brotherhood, of peace and happiness, is a message not for a day, but for all time.

The work of Zechariah I falls into five parts:

A. (1:1–6)

The prophet's call and his place in the prophetic succession. Although people and prophets pass, God's word abides forever.

B. (1:7–6:9)

Eight visions:

1. The Four Horsemen who state that the time has not yet come but predict restoration.
2. The Four Horns and Four Craftsmen signifying the destruction of Israel's enemies from all quarters.
3. The Man with the Measuring Rope who has his narrow ideas replaced by those of a wider city, one without walls, a city of peace, as Jehovah himself will protect it with walls of fire.
4. The High Priest Joshua, representing the community, and Satan. Israel is rescued but not sanctified.
5. The Seven-branched Lamp and the Two Olive Trees. The Temple, symbolized by the seven lights, God's watchful eyes, depends upon the monarchy and the priesthood, the two olive trees. Into this has been inserted a message to Zerubbabel.
6. The Flying Roll, bringing punishment to the evil ones. The land will be purged of its civil criminals.
7. The Ephah and the Woman. The land will be purged of the very principle of sin.
8. The Four Chariots. The four winds of heaven report the removal of every obstacle for the deliverance of the people and judgment on Babylon. As a result the king of Israel is crowned.

C. (6:9–15)

Directions given to the Babylonian Jews regarding a crown to be sent to Jerusalem.

D. (7:1–14)

Discussion of the fasts observed during the Exile, with an explanation as to how they arose.

E. (8)

Ten undated oracles beginning with, "Thus saith the Lord of hosts." They constitute a summary of Zechariah I's teaching and encouragement for the time to come.

QUOTATIONS

2:1b	Behold a man with a measuring line in his hand.
4:6c	Not by might, nor by power, but by my spirit, saith the Lord of hosts.
4:10	Who hath despised the day of small things?
5:1b	Behold a flying roll.
8:5	And the streets of the city shall be full of boys and girls playing in the streets thereof.
8:16	Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates.

PASSAGES

1:3–6; 4:6–10; 8:4–5; 8:23.

ZECHARIAH II

(*C.* 333–300 B.C.)

"The peace, and the love of peace, in which Zechariah wrote, has almost disappeared. Nearly everything breathes of war actual or imminent. The heathen are spoken of with a ferocity which finds few parallels in the Old Testament. There is a revelling in their blood, of which the student of the authentic prophecies of Zechariah will at once perceive that gentle lover of peace could not have been capable." George Adam Smith: The Book of the Twelve.

The latter part of the book of Zechariah, chapters 9-14, consists of a series of oracles which, according to some scholars, may have been composed at the time of the Syrian conquests of Alexander the Great, or a little later; according to others, after the Maccabean revolt and victory. Owing to the uncertainty of the exact date of origin, some passages must remain obscure. The whole group was probably put together by one hand and became in some way attached to the prophecies of Zechariah I, although, as George Adam Smith tells us, in many places entirely foreign to the spirit of that prophet. As a matter of fact, we have little information regarding Jewish history during the earlier Greek period to which these writings seem to belong.

An unusually large number of passages, for the size of the work, having received beautiful treatment in the Authorized Version, have become familiar. The seventeenth

century translators, considering the whole of Zechariah a unit, translated it throughout in the same style.

The following is an analysis of the contents:

1. Chapter 9:1–8. The coming of some foe—possibly the Greeks—who will devastate the land. Jehovah, however, will encamp about his house.
2. Chapter 9:9–10. A beautiful poem relating to the coming of the Messiah, the Prince of Peace. His dominion shall be from sea to sea, and from the river even to the ends of the earth, a message reminiscent of the universality of Isaiah II.
3. Chapter 9:11–17. This poem pictures a bloody victory over the Greeks gained by Israel and Judah fighting together.
4. Chapter 10:1–2. A little poem condemning those who resort to the teraphim and sorcerers instead of to the Lord.
5. Chapter 10:3–12. Another war poem in which Jehovah is to bring back his people who are captives in other lands.
6. Chapter 11:1–3. Perhaps a dirge over Judas Maccabaeus who had fought his last battle.
7. Chapters 11:4–17; 13:7–9. An allegory in which the prophet is commissioned to be the shepherd of Jehovah's oppressed flock. He takes two staves to herd the flock, the one called "Beauty," the other "Bands." These expressions are now usually translated by "Grace" and "Graciousness," or "Friendship"; the other by "Harmony" or "Union." The verses in Chapter 13 tell of the smiting of the shepherd and the scattering of the sheep. The allusions are obscure; but the general meaning, namely, that obstinacy renders good will futile—often causes suffering and death—is clear.
8. Chapter 12:1–7. A poem, probably of later date than the preceding ones, picturing the siege of Jerusalem by the nations which are joined by Judah. The latter, however, seeing that the Lord is with the city, comes to its defence.
9. Chapter 12:8–13:6. Certain results of Jerusalem's deliverance are told in somewhat apocalyptic style. The people

are no longer feeble, but shall be as David; all their enemies are to be destroyed; a fountain for sin and uncleanness is to be opened to the inhabitants of Jerusalem.

10. Chapter 14. An apocalyptic vision of Jerusalem again besieged by the heathen and again delivered by Jehovah to become holy throughout, even to the bells on the horses and to the pots in the Lord's house. It is to become the religious metropolis of the world.

QUOTATIONS

9:9	Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.
9:10c	His dominion shall be from sea even to sea, and from the river even to the ends of the earth.
9:12a	Turn you to the stronghold, ye prisoners of hope.
12:2	Behold, I will make Jerusalem a cup of trembling unto all the people round about.
13:6b	I was wounded in the house of my friends.
13:7	Smite the shepherd, and the sheep shall be scattered.
14:7b	At evening time it shall be light.

PASSAGES

9:9–17.

MALACHI

("Messenger") (*C.* 460 B.C.)

The book is different from any other prophecy.... It is, unlike earlier books, a tract rather than a sermon.... It has one peculiarity of style; the argument proceeds by a dialectic of question and answer. As the Platonic dialogue reflects the free discussion within the groves of Athens, so perhaps this dialectic reflects the rabbinical discussions." Wood and Grant: The Bible as Literature.

Scholars for the most part agree that the author of this short collection of prophecies is unknown. Owing to a misunderstanding of the first verse of the third chapter which begins with the words, "Behold, I send my messenger," it was thought that the word "Malachi," which means "messenger," was the name of the prophet. There seems little doubt, however, as to the period in which his messages were given. The Temple, after the admonitions of Haggai and Zechariah I, was finally completed and dedicated in 516 B.C. The great enthusiasm consequent upon this event began to decline. Zerubbabel, of whom so much had been expected, proved far from being the promised Messiah. The Persian overlords were beginning to turn westward where their great defeats at Marathon and Salamis startled the world. The Jews were left to themselves, except for petty acts of hostility from their neighbors, especially the Samaritans. A period of spiritual apathy seems to have set in among them. They neglected

their Temple offerings; or, when they did present them, they were no longer the unblemished beasts commanded by the Law, but sometimes ones that would not have been acceptable to the representatives of Persia. They contracted marriages with the people of the land, descendants of those who had been left behind at the time of the deportations, of those so contemptously referred to by Jeremiah. They would even put away their legal wives in order to marry these women.

At the offenders this prophet, in practical and direct prose, resembling that of Haggai and Zechariah I, aims one pointed message after another. The outstanding quality of the style is its argumentativeness. The writer is always reasoning with an opponent, always presenting some truth or making some charge. Over and over occur the expressions, "Yet ye say," or, "Ye have said," and some objection urged by his hearers is taken up and answered. This characteristic gives to the work a vividness and movement, quite unlike many of the other prophets. The prophet is becoming the rabbi. The age of scholasticism is at hand. Pedantry is supplanting inspiration.

The formal character of the book, however, does not lessen the emphasis on the ancient principles stressed by the former teachers of Israel. These evils call for another judgment.

A remarkable statement in Malachi is that in which Jehovah declares that his name shall be great among the Gentiles and that his name shall be great among the heathen. Is not this in harmony with the tolerant view we find in Jonah?

Whether the people listened to the "Messenger" or not,

we do not know. At least he paved the way for the coming of Ezra and Nehemiah.

The contents may be summarized as follows:

1. Chapter 1:2–5. Jehovah's love of Israel shown in the downfall of Edom.
2. Chapter 1:6–14. The people dishonor their God in the offerings they bring to the Temple. Even the heathen honor him more.
3. Chapter 2:1–9. The priests are unfaithful to their charge and their people despise them.
4. Chapter 2:10–16. Marriages with heathen women have occurred sometimes after cruel divorce of previous wives.
5. Chapter 2:17–3:6. Jehovah will come swiftly to judge those who say that he condones evil.
6. Chapter 3:6–12. When the neglected tithes are paid, the land will be blessed.
7. Chapter 3:13–21. A repetition of No. 5.
8. Chapter 3:22–24. Keep the Law. Elijah shall be sent to convert the people before the coming of the great and dreadful Day of the Lord.

QUOTATIONS

1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

2:10 Have we not all one father? Hath not one God created us?

3:1–3 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight

in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like a fuller's sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

3:8 Will a man rob God?

3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

3:16 A book of remembrance.

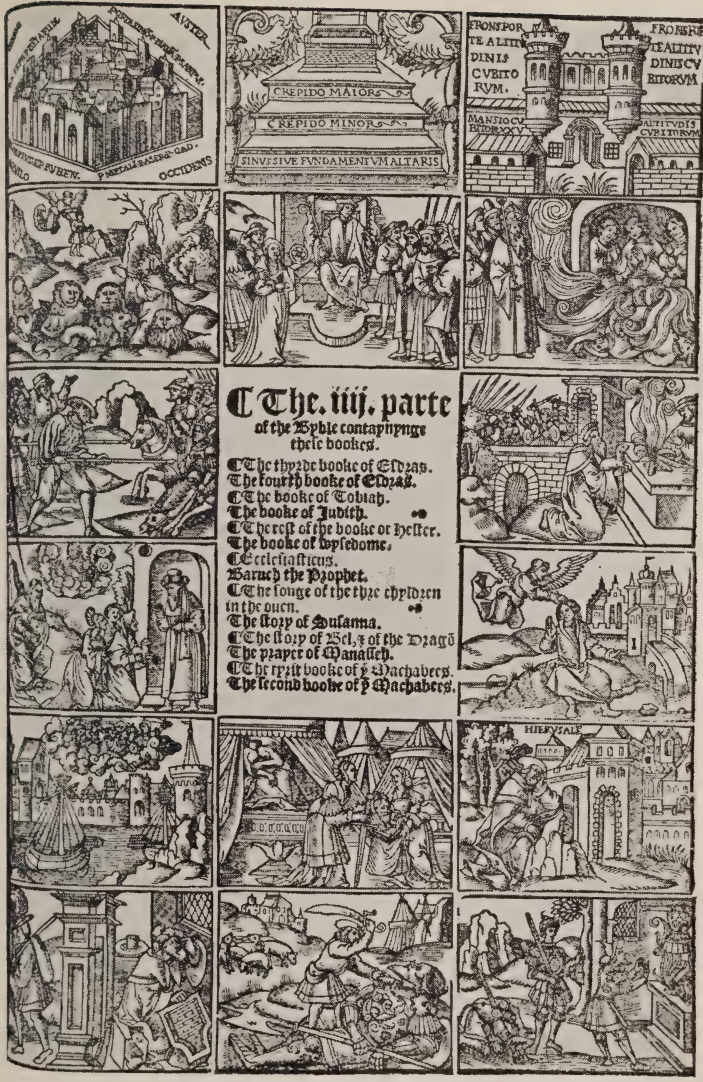
3:17 They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.

4:1b Neither root nor branch.

4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.

PASSAGES

3:1–6; 3:8–12; 4:1–3; 2:4–7 (The covenant with Levi: the ideal priest).



¶ The. iiij. parte

of the Byble contaynynge
thele bookes.

¶ The thyrde booke of Eldras.
The fourth booke of Eldras.
¶ The booke of Tobiah.
The booke of Judith.
¶ The reſt of the booke of Hester.
The booke of Wyſedome.
¶ Ecclesiasticus.
Baruch the Prophet.
¶ The ſonge of the thre chyldren
in the ouen.
The ſtory of Sulanna.
¶ The ſtory of Bel, & of the Dragō
The prayer of Manasseh.
¶ The firſt booke of ỹ Machabees.
The ſecond booke of ỹ Machabees.

TITLE-PAGE OF THE APOCRYPHA FROM
CRANMER'S BIBLE (1541)

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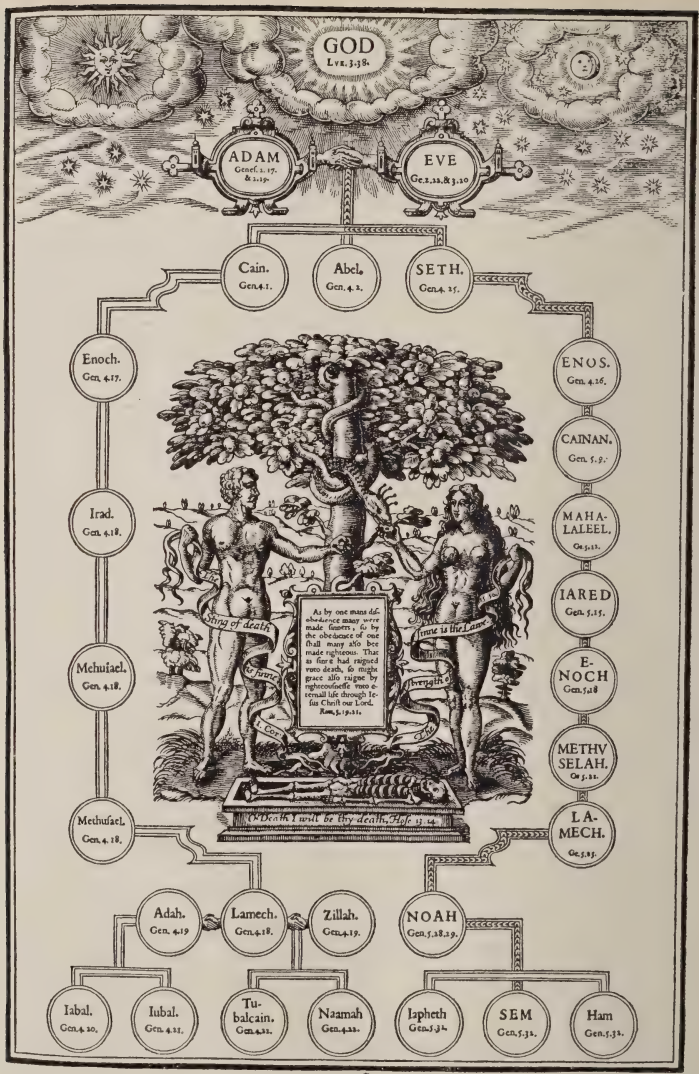

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GENEALOGICAL TREE OF MANKIND FROM KING JAMES' VERSION OF THE BIBLE (1611)

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THE APOCRYPHA

"The books of the Apocrypha are among the most interesting parts of the Bible: they contain excellent stories, deep wisdom, keen wit, shrewd observation of life, with a continual revelation of human nature. They have been unduly neglected not only by the public, but by Bible students; but they will richly repay an attentive reading." William Lyon Phelps: Human Nature in the Bible.

The word "Apocrypha" is derived from the Greek and means "secret" or "hidden." The term seems to have been applied by certain sects to some of their writings which were not shown to the world in general or even to all members. Later, the word came to be used of those religious books, which, though held in such high esteem by the Alexandrian Jews as to be included in the Septuagint, were excluded from the Hebrew Canon by the Councils of Jamnia. In our account of the formation of the Bible, we have seen that there has been and still is great diversity of opinion regarding them. It was only after long discussion that some were omitted; just as it was only after long discussion that some of the books found in the Canon were admitted. Although not considered of equal authority with the Canonical Scriptures, they were nevertheless recommended to be read for edification by the translators of the King James' Version, that bulwark of English-speaking Protestantism, and were included in it, being placed between the Old Testament and the New.

It is with great difficulty that one can now obtain a copy of the Bible of 1611 containing the Apocrypha. Why is this so? In the first quarter of the nineteenth century, a controversy arose among the members of the British and Foreign Bible Society, some of whom feared that readers might not distinguish between the canonical and uncanonical books, and might regard the latter as authoritative for the establishment of doctrine. Especially were they concerned about certain passages in them which recommended prayers for the dead. In 1826, therefore, it was decided to omit the Apocrypha. From the literary standpoint much has been lost. A King James' Bible, including the Apocrypha, is to be had, if one insists and is willing to pay the price. That famous version is incomplete without it.

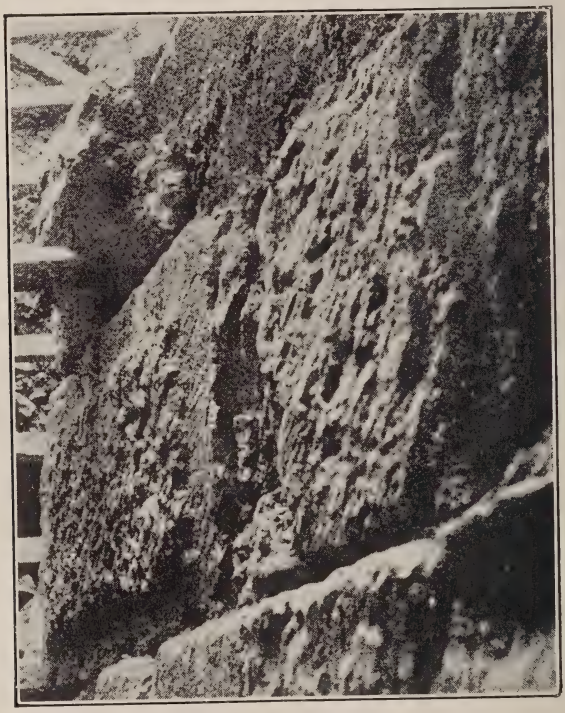
I ESDRAS

(*Greek for* Ezra, *meaning* "Praised")

In the Vulgate of Jerome there are four books of Esdras. The first and second correspond to the Ezra and Nehemiah of the Authorised Version. The Latin III Esdras, therefore, corresponds to the I Esdras with which our Apocrypha begins. Many scholars consider it an early Greek translation or transcription of Ezra and Nehemiah.

The narrative begins with a great passover kept by King Josiah before leaving for Megiddo where he meets his death. The events following are recounted, the succession of monarchs, the change of masters, the destruction of Jerusalem with the Temple, and the Captivity. After the Babylonians had been conquered by Cyrus, that monarch encourages the Jews to return and to rebuild the city; but his successor, Artaxerxes, influenced by the Samaritans, makes them stop. The history now is interrupted by the story of the three young men who wished to enter a contest before King Darius in the matter of wise speeches. After one praises the strength of wine, another of the king, and the third of women, this same third speaker continues in praise of truth and is adjudged the winner. Being assured whatsoever he asks for, he requests that the king fulfil his promise to rebuild Jerusalem. Darius thereupon gives orders that this be done. There is an

enumeration of those who returned. The work advances, although hindered by Samaritans and other enemies; but



STONE-WORK IN NEHEMIAH'S WALL, JERUSALEM

(From Barton's "Archaeology and the Bible." Used by permission of the American Sunday-School Union.)

encouragement by the prophets and by Darius results in completion. Then Esdras laments over the sins of the people, especially of the priests who had married foreign

wives. At an assembly of the congregation these are persuaded to put away the strange women. The Law of Moses is read. The book ends with the proclamation of a feast.

It can be readily seen that the subject matter of I Esdras is found in Ezra and Nehemiah. The relationship between these books is one of the unsolved problems of Biblical scholarship.

QUOTATIONS

4:38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

4:40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

4:47 Great is truth, and mighty above all things.

PASSAGES

3–4:41. "The Praise of Truth."

II ESDRAS

This interesting book was unquestionably written long after the time of Ezra, some portions of it being as late as 100 A.D. Much of the material, however, is derived from pre-Christian traditions. Our version seems to have been originally in Hebrew which has not survived. Versions are found in several other languages.

There are seven visions with a prologue and an epilogue. The book opens with a genealogy of Ezra. Then follows a charge to the prophet to reprove the people and to threaten to give their place to the Gentiles unless they repent. Next there appears to Ezra a vision of Mount Zion with the Son of God crowning those who have confessed the name of God.

The First Vision takes us to the time of Nebuchadnezzar (3:1–5:19). Writing probably after the fall of Jerusalem in 70 A.D., the author again asks the questions asked in 586 B.C. by the devout people who saw the Holy City in ruins. What is the origin of sin? Why is Israel afflicted and her enemy prosperous? The history of the Jews is rehearsed; but the answer brought by the angel Uriel is strikingly like that given in the Book of Job to the question as to why the righteous suffer, namely, that the human mind is limited, that it cannot expect to fathom God's ways.

In the Second Vision (5:20–6:34), Ezra is represented

as fasting for seven days during which he revolves this same question; Uriel gives the same answer that man cannot understand the ways of God who has nothing except love for his people but who does not do all things at once. The next world will follow this and signs are indicated by means of which it will be known that the end is at hand.

Again Ezra fasts seven days and receives the Third Vision (6:35–9:25) in which he ponders the problem of the mercy of God. He has created so many beings; but only a few will be saved. Why should the Chosen Israel be among those abandoned to perdition? Uriel assured him of his own salvation. Again the fate of the wicked and the signs of the end are indicated.

The Fourth Vision (9:26–10:59) transports the seer to the field of Ardath, supposedly in the vicinity of Babylon. After eating nothing for seven days except the flowers of the field, Ezra learns of the exaltation of the Law. It is eternal; but they who received it perish by their sin. Zion in the guise of a woman laments; then is transfigured. Uriel tells Ezra that she is now the heavenly Zion.

In the Fifth Vision (11:1–12:50) an Eagle rises out of the sea. She has twelve wings and three heads. The whole vision represents symbolically but at times ambiguously the Roman Empire.

The Sixth Vision (13:1–58) presents a man rising from the waves of the sea, a symbolic representation of the Messiah who cuts out a mountain for himself (Mount Zion), from whose mouth a fiery stream (The Law) issues and whose flaming breath is the torment with which the ungodly shall be tormented.

The Seventh Vision (14:1–48) represents Esdras as receiving a commission to rewrite the Law which had been lost during the Captivity. He is told to take five scribes who can write quickly. With them he retires into a field. He drinks of the cup of inspiration containing the fire of the Spirit. Within forty days the work is completed, consisting of ninety-four books, twenty-four of which are the books of the Old Testament; but the other seventy (apocalypses) are to be delivered only to "such as be wise among the people."

The Epilogue (15, 16) contains a promise that the oppressor (symbolically called Egypt, but really Rome) will soon be destroyed. There follow woes and denunciations of various wicked nations and promises of the coming of righteousness and of the deliverance of the faithful. "Be ye not afraid, neither doubt; for God is your guide."

II Esdras is an extremely interesting book. Reminiscences of the Canonical books abound. Compare, for example, the following:

"I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marveled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned and receive palms." (II Esdras 2:42–45.)

with Revelation 7:9–10:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people,

and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Uriel's discourse pointing out the limitations of man's knowledge (II Esdras 5:2–11), as we have indicated, is obviously modeled on the Lord's answer to Job out of the whirlwind (Job 38–41).

The doctrine of original sin is clearly enunciated in II Esdras 4:30: "For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time?" Also: "O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee" (II Esdras 7:48). The following sounds also distinctly Pauline in its theology: "There be many created, but few shall be saved." "There was a voice that spake, and the sound of it was like the sound of many waters" (II Esdras 6:17b) recalls "and his voice was as the sound of many waters" (Rev. 1:15b). "I gathered you together, as a hen gathereth her chickens under her wings" (II Esdras 1:30) may be compared with Christ's lament over Jerusalem in Matthew 23:37, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

QUOTATIONS

3:19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold: that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

5:9 Salt waters shall be found in the sweet.

6:2–4 Before it thundered and lightened, or ever the foundations of paradise were laid, before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together, or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot.

PASSAGES

2:38–47 The Vision of Mount Sion. 4:13–21 The Fable of the War of the Forest against the Sea. 6:38–54 The Creation. 4:5–11 Man's Ignorance.

TOBIT

("My Goodness") (*C.* 200 B.C.)

This edifying tale was composed in Egypt, probably about 200 B.C., the date of Ecclesiasticus. It was intended to encourage almsgiving and the performance of pious duties.

A devout Hebrew of the tribe of Naphtali, which had fallen away from the worship of Jehovah to that of Baal, was carried captive with his wife and son Tobias to Nineveh where he gained the favor of the monarch Shalmaneser—Enemessar in the text. Incurring, however, the ill will of the succeeding king, Sennacherib, by burying dead Hebrews contrary to royal command he had all his goods confiscated. Under the next king he was restored to favor; but suffered an accident by which he lost his eyesight. His wife, Anna, was forced to go out and work. In sore distress he prayed for death.

At the same time, in far off Media, where Tobit years before had left a large sum of money in trust, there was a damsel who was afflicted with an evil spirit that slew every husband to whom she was given. After the death of the seventh husband, this damsel Sarah prayed to be delivered from her affliction.

The prayers of both these persons were heard and the

angel Raphael came to their assistance. Tobit decided to send his son Tobias to Media to secure this money left in trust. He dismissed him with pious admonitions to give alms, to listen to good counsel, to deal justly, to avoid drunkenness, and to marry a wife of his own race. His mother Anna grieved greatly at her son's departure. Hardly had he set out, accompanied by his dog, than Raphael in disguise is engaged as a companion. When they reached the Tigris, a fish leaped out of the river to swallow Tobias. The angel told the young man to catch the fish, cut it open, and take out the heart, liver, and gall, saying that the smoke of the heart and liver would drive away evil spirits, and the gall when used as an ointment would cure film on the eyes.

Arrived at Ecbatana, Tobias met Sarah, fell deeply in love with her, asked for her hand in marriage, made in the bridal chamber a smoke of the heart and liver of the fish thus driving away the evil spirit. After fourteen days' wedding celebration, the couple returned to Babylon, bearing with them the money, and accompanied by the dog. Great was the joy of both parents when they saw the couple, and greater still when Tobias by anointing his father's eyes with the gall of the fish restored his sight. Tobit bursts forth into a prayer of rejoicing, the end of which is reminiscent of II Isaiah. The story closes with the death of Tobit after which Tobias and his wife return to Ecbatana where they lived long and happily, their cup of joy being filled to overflowing by news of the downfall of Nineveh.

The story is of interest to scholars for the various foreign elements which have been introduced. From Egypt,

Mesopotamia, and even Persia have come the evil spirit and the magical cures.

QUOTATIONS

4:7 Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

4:8 If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.

4:9 For thou layest up a good treasure for thyself against the day of necessity.

JUDITH

("Praised")

Judith is a national heroine of the order of Jael, the slayer of Sisera. According to the story, Nebuchadrezzar, king of Assyria, had sent his general Holofernes to make war on certain western nations who had failed to support him against the Medes. Holofernes proceeds against the Israelites, besieging the town of Bethulia. The governor is about to surrender when Judith, a beautiful widow, begs permission to attempt a plan of deliverance. Making herself as attractive as possible, she goes to the enemy's camp. She tells stories which disarm suspicion and thus gains access to the general's tent. Falling a victim to her charms, he invites her to feast with him. When he is overcome by drink, Judith takes his sword, cuts off his head, puts it into a provision sack, and carries it back to Bethulia without arousing suspicion. Her arrival is greeted with the greatest enthusiasm. The death of the Assyrian leader encourages the Israelites to attack the enemy. They are victorious. The book ends with Judith's song of thanksgiving.

Many Renaissance artists painted "Judith with the Head of Holofernes," this gruesome subject rivaling in popularity "Salome or Herodias with the Head of John the Baptist."

From the literary standpoint, Judith is classed with Tobit and Esther. It is an excellent example of the best Jewish tale. The date is generally conceded to be Maccabean. The story itself is mentioned in connection with the Feast of Hanukkah or Dedication and was probably written to encourage those who were discouraged under the Seleucid persecution.

THE REST OF THE CHAPTERS OF THE BOOK OF ESTHER WHICH ARE FOUND NEITHER IN THE HEBREW, NOR IN THE CHALDEE

St. Jerome gathered together certain sections of the Book of Esther found in the Septuagint Version, but not in the Hebrew; and without regard to where they belonged in the text appended them to his Latin translation. In our version, based upon the Vulgate, they appear as a continuation of Chapter 10.

The Apocryphal selections, therefore, begin with 10:4 and continue to 16:24. As a matter of fact, the additions should be inserted at various places throughout the canonical Esther.

These are the contents of the additional material:

(1) A dream of Mardocheus (Mordecai) concerning a fountain and two dragons. (Ch. 10:4–13). (2) Another dream of Mardocheus concerning two dragons and a fountain which became a great stream. (Ch. 11.) (3) The discovery by Mardocheus of a plot against Artaxerxes. Its revelation stirs up the enmity of Aman (Haman). (Ch. 12.) (4) A copy of the king's letter giving instructions for the slaughter of the Jews and the prayer of Mardocheus for his people. (Ch. 13.) (5) Queen Esther prays for her people and makes bold to come into the king's presence. (Ch. 14, 15.) (6) The condemnation of Aman by Artaxerxes, his revocation of the decree against the Jews, and his order that that day of deliverance should be held in annual remembrance. (Ch. 16.)

THE WISDOM OF SOLOMON

(*C.* 150–100 B.C.)

(See Chapter on Wisdom Literature)

Not only does Wisdom claim first place among the books of the Apocrypha, from both the literary and spiritual standpoint, but in some of its teachings it comes closer to the New Testament than any other book in the collection. The author is unknown; but was almost certainly an orthodox, Greek-speaking, Alexandrian Jew who unsparingly condemned the free-thinking apostate Jews of that city who held the philosophy of the original Ecclesiastes. The second chapter of Wisdom unquestionably shows familiarity with Qoheleth.

This book is of especial interest, first from the fact that it seems the earliest work to build a bridge between Hebrew truth and what is best in Greek thought; and, again, because of the undoubted influence upon New Testament writers, notably St. Paul, St. James, and St. John who took from it the ideas of a mediatory between God and his creatures, resembling the "Logos" of St. John, of God being love, and of the immortality of the soul. (Compare Romans 1:20–29 with Wisdom 13, 14; Romans 9 with Wisdom 11, 12.)

The style combines Greek rhetoric, Stoic phraseology, and Hebrew poetic parallelism. With intense earnestness

the writer pleads for the highest moral standards and condemns sceptical materialism and idolatry. Supremely beautiful in the Authorised Version, as well as in the original Greek, are many passages, above all the portion of the Discourse on Immortality beginning with the words, "But the souls of the righteous are in the hand of God." This is one of the great classics of the English language.

The book is divided into two parts. The first, mainly philosophical, attacks the loose Epicurean teachings and practises of the Alexandrian Jews. The second part vigorously condemns idolatry using examples from Hebrew history to show the results of such folly.

Moulton finds five discourses in the book: Singleness of heart (1:1–11); Immortality and the Covenant with (1:12–6:11); Solomon's winning of Wisdom (6:12–9); The World saved through Wisdom (10–11:5); Judgments on the Wicked turned to blessings on God's people (11:6–19:22).

QUOTATIONS

3:1	The souls of the righteous are in the hand of God.
11:26	But thou sparest all: for they are thine, O Lord, thou lover of souls.

PASSAGES

3:1–9 The Souls of the Righteous. 5:15–23 The Armour of the Righteous (cf. Eph. 6:11ff.). 6:12–20 The Glory of Wisdom. 9:1–18 Prayer for Wisdom. 11:23–26 The Mercy of God.

ECCLESIASTICUS

(*C.* 190–180 B.C.)

(See Chapter on Wisdom Literature)

A noteworthy feature of this work is its two prologues, one by an unknown author and one by the grandson of Ben-Sira. In content it resembles the Book of Proverbs by which it was undoubtedly influenced. The treatment, however, differs in that it groups sayings and maxims upon similar topics so as to form essays of varying length. In shrewdness and cleverness it is in many ways superior to Proverbs. From it we derive an excellent picture of Jewish home life and social conditions about 200 B.C. The spiritual level is, in general, lower than that of the Book of Proverbs; but there are many passages in which the real piety of the author is apparent. Especially is this true of his teachings on Wisdom which he identifies with the Law. More than any other Wisdom book, this one is midway between secular and sacred literature. Despite the author's identification of Wisdom with the Law, his interest is in the practical. He is not legalistic like the later Pharisees. Ecclesiasticus might be called a manual of sensible living. As might be expected, prose abounds.

POMEGRANATE

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The miscellaneous contents may be classified as follows:

1. A Poem—The Fear of the Lord is True Wisdom. 1, 2.
2. Essays and Maxims on Honour to Parents, Meekness, Consideration, Shame. 3–4:28.
3. The Tongue and its Government. 4:29–6:1.
4. Essays, with Maxims and Proverbs, on Friendship, Domestic Relations, How to Treat Different Types of People, Government, Pride, Prosperity, Choosing One's Company, Stinginess, Free Will, Creation, Foresight, Gossip, Wisdom. 6:2–20:13.
5. Various proverbial sayings, mostly distichs. 20:14–22:15.
6. Essays on Friends, Guarded Speech, Avoidance of Sin. 22:16–23.
7. Wisdom in Praise of Herself. 24.
8. Essays on Wisdom, Women, Fools, Vengeance, the Tongue, Lending, Rearing Children, Health, Riches, Feasts, Servants, Dreams, Sacrifices. 25:35.

9. A Prayer for Israel. 36:1–17.
10. Essays on Wives, Friends, Physicians, Counsellors, Mourning, Works of the Lord, Life. 36:18–40:10.
11. Poem on a Fruitful Garden. 40:11–27.
12. Essays on Death, Sinners, Shame, Women. 40:28–42:14.
13. The Works of the Lord—a longer Essay. 42:15–43.
14. Praise of Famous Men—a longer Essay, with an enumeration of great Hebrews. 44–50.
15. A Prayer of Jesus Ben-Sira. 51.

QUOTATIONS

2:10	Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken?
2:18	We will fall into the hands of the Lord, and not into the hands of men.
3:30	Water will quench a flaming fire; and alms maketh an atonement for sins.
5:8	Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.
5:11	Be swift to hear; and let thy life be sincere; and with patience give answer.
6:5	Sweet language will multiply friends; and a fair speaking tongue will increase greetings.
6:6	Be in peace with many: nevertheless have but one counselor of a thousand.
7:34	Fail not to be with them that weep, and mourn with them that mourn.
7:35	Be not slow to visit the sick: for that shall make thee to be beloved.
11:11	There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.
11:18a	There is that waxeth rich by his wariness and pinching.
11:25	In the day of prosperity there is a forgetfulness of

affliction: and in the day of affliction there is no more remembrance of prosperity.

13:1 He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

13:2 Have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

13:17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

13:21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends.

13:25 A merry heart maketh a cheerful countenance.

14:1 Blessed is the man that hath not slipped with his mouth.

14:2 Blessed is he whose conscience hath not condemned him.

14:13 Do good unto thy friend before thou die.

19:11 A fool travaileth with a word, as a woman in labour of a child.

19:30 A man's attire, and excessive laughter, and gait, shew what he is.

21:23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

22:7a Whoso teacheth a fool is as one that glueth a potsherd together.

22:12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

26:17 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age.

27:1a Many have sinned for a small matter.

27:2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

27:14 The talk of him that sweareth much maketh the hair stand upright.

28:2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. (Cf. Forgive us our debts as we forgive our debtors.)

29:22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

32:4 Pour not out words where there is a musician, and shew not forth wisdom out of time.

36:25 Where no hedge is, there the possession is spoiled; and he that hath no wife will wander up and down mourning.

37:1 Every man saith, I am his friend also; but there is a friend, which is only a friend in name.

37:11a Neither consult with a woman touching her of whom she is jealous.

37:18 Four manner of things appear: good and evil, life and death; but the tongue ruleth over them continually.

39:26 The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

41:13 A good life hath but few days: but a good name endureth forever.

51:30 Work your work betimes, and in his time he will give you your reward.

PASSAGES

4:11–19 Praise of Wisdom. 6:5–17 Friendship. 22:11–12 The Fool. 24:1–34 Wisdom's Praise of Herself. 28:12–26 The Tongue. 36:1–17 Prayer for Israel. 38:1–3 Praise of Physicians. 39:1–11 The Truly Wise Man. 40:11–27 The Fruitful Garden. 42:15–43:33 The Works of the Lord. 44:1–15 Praise of Famous Men.

A SHEKEL

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BARUCH

("Blessed," *same as* Benedict) (Not earlier than 75 A.D.)

To the Book of Jeremiah in the Greek manuscripts are appended three small works: Baruch, the canonical Lamentations, and the Epistle of Jeremy.

The first of these purports to have been written in Babylon by the biographer of Jeremiah when the news came of the destruction of Jerusalem. Its reading, according to its own account, was received with weeping, fasting, praying and the collecting of money to be sent to the afflicted Hebrews in the Holy City. The Book of Baruch comprises an introduction followed by compositions of a liturgical nature. These are:

1. A general confession, penitential in character and in prose. 1:15–3:8.
2. A Sermon on Wisdom—in poetry. 3:9–4:4.
3. Seven Songs of Consolation, poetical, and beginnings with the words, "Be of Good Cheer." 4:5–5:9.

The central idea of Baruch is an expansion of Jeremiah 9.

THE EPISTLE OF JEREMY

In the English Bible, this Epistle is appended to Baruch as its sixth chapter. The work is a violent condemnation of idolatry in the form of a letter supposed to be written by Jeremiah to the exiles on the occasion of their deportation to Babylon. The style is rhetorical. Those addressed are told that their captivity is due to sin, that it will last for seven generations, that they must resist the temptation to worship the idols of their captors, and that God's angel will protect them. The most of the seventy-three verses set forth the vanity of idols and idolatry. The Epistle is based on Jeremiah 10; but shows no evidence of that great prophet's authorship.

THREE ADDITIONS TO THE BOOK OF DANIEL

In the Apocrypha of the Septuagint are found three additions to Daniel. In the King James' Version, it is explained that they are not found in the Hebrew. They are not included in the Hebrew Scriptures.

I. THE SONG OF THE THREE CHILDREN

This is to be added to the third chapter of Daniel between the 23rd and 24th verses. It consists of two parts, a Prayer (vv. 3–22) and a Canticle—known as the Benedicite—(vv. 29–68). The other verses are narrative.

The Canticle is a Hymn calling upon all the works and creatures of God to glorify him.

II. THE HISTORY OF SUSANNA

Persons well versed in the Bible wandering through the art galleries of Europe have been perplexed by the frequent recurrence of an apparently sacred theme entitled "The Chaste Susanna," "Susanna and the Elders," or "Susanna at the Bath." It was very popular with the Renaissance painters who did not find many opportunities in pictures based on Holy Writ to introduce the undraped female figure. These same Bible students have also wondered

about Shylock's commendation of Portia in the words, "A Daniel come to Judgment." Nothing in the Book of Daniel as they know it seems to fit the speech. Both the picture and the saying are explained by this second addition to Daniel.

It is, like that of David and Bath-sheba, a sordid little story. Two Jewish elders in Babylon became enamored of Susanna, the virtuous wife of Joachim, a wealthy Hebrew. Concealing themselves in the garden where she is bathing, they make advances to her. Being repulsed, they falsely accuse her. She prays to God who raises up the holy spirit of the youth Daniel to come to her defence. By a clever ruse, he makes the elders give conflicting testimony and secures their condemnation and death. From that day forth was Daniel had in great reputation in the sight of the people.

III. THE HISTORY OF THE DESTRUCTION OF BEL AND THE DRAGON, CUT OFF FROM THE END OF DANIEL

This third addition is intended to show forth the wisdom of Daniel in confounding the knavish tricks of the priests of Bel. To this idol were offered each day twelve great measures of fine flour, and forty sheep, and six vessels of wine. The priests pretended that it consumed them, whereas they themselves with their wives and families came in the night through a secret entrance and feasted. By the device of strewing on the floor of the Temple ashes in which their footprints were left, Daniel exposed their fraud. Later he slew a great dragon which was worshipped.

By these deeds, Daniel became so unpopular with the people that the king was forced to throw him into the lions' den, where the prophet Habbacuc was sent by the Lord with a dinner to feed him. After seven days the king finding him still alive, drew him out of the den and cast into it those who had plotted against him.

THE PRAYER OF MANASSES, KING OF JUDAH, WHEN HE WAS HOLDEN CAPTIVE IN BABYLON

(Manasses *means* "Forgetfulness")

This really worthy liturgical confession seems to be an amplification of the following account given in 2 Chronicles 33:11–13:

"Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: (Here would be inserted this Apocryphal prayer). And he was intreated of him, and heard his supplication, and brought him again into Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God."

The prayer breathes a devout spirit and is a fine piece of penitential literature.

THE BOOKS OF THE MACCABEES

(Maccabaeus *is derived from* makeb, *a hammer. Cf. Charles Martel*)

There are five apocryphal books bearing the name of the Maccabees. The Vulgate and our Version following it contain only two. Book 3 is found in the Septuagint alone; Book 4, both in the Septuagint and elsewhere. Book 5 seems to be a transcription of a portion of the history of Josephus.

I. THE FIRST BOOK OF THE MACCABEES

This book, originally written in Hebrew, probably about the beginning of the first century B.C., is now found only in the Greek. It gives an accurate historical narrative from the accession of Antiochus Epiphanes (175 B.C.) to the death of Simon (135 B.C.). Its definite chronology, detailed geography, and impartial record of defeats as well as of victories make it a document of the highest historical importance. Some have thought it the product of a Sadducee principally because there is no reference to immortality nor to the resurrection from the dead and because of the generally conservative treatment of religion.

The book goes back to the time of Alexander the Great. It tells of his successors, then gives an account of An-

tiochus Epiphanes. His efforts to impose the Greek religion upon Israel and the subsequent revolt are recorded. Judas Maccabaeus successfully repulses the forces of Antiochus. Antiochus dies but is succeeded by another of the same name who makes terms with Israel. Judas forms an alliance with the Romans; but the hero is slain and his place taken by his brother Jonathan. There is much plotting until finally Jonathan makes a league with the Romans and Lacedaemonians, but later is slain treacherously. Simon takes his place, but he too falls a victim to treachery and is replaced by John who becomes captain and high priest. At this point the book ends.

I Maccabees, therefore, is a historical account of the struggle of the Jews for religious and then political liberty. Although the narrative is so detailed as at times to be hard to follow, it nonetheless possesses a spirited enthusiasm which justifies in great measure Coleridge's statement that "the story of the Maccabees is inspiring enough to be inspired."

II. THE SECOND BOOK OF THE MACCABEES

(*C.* 125–75 B.C.)

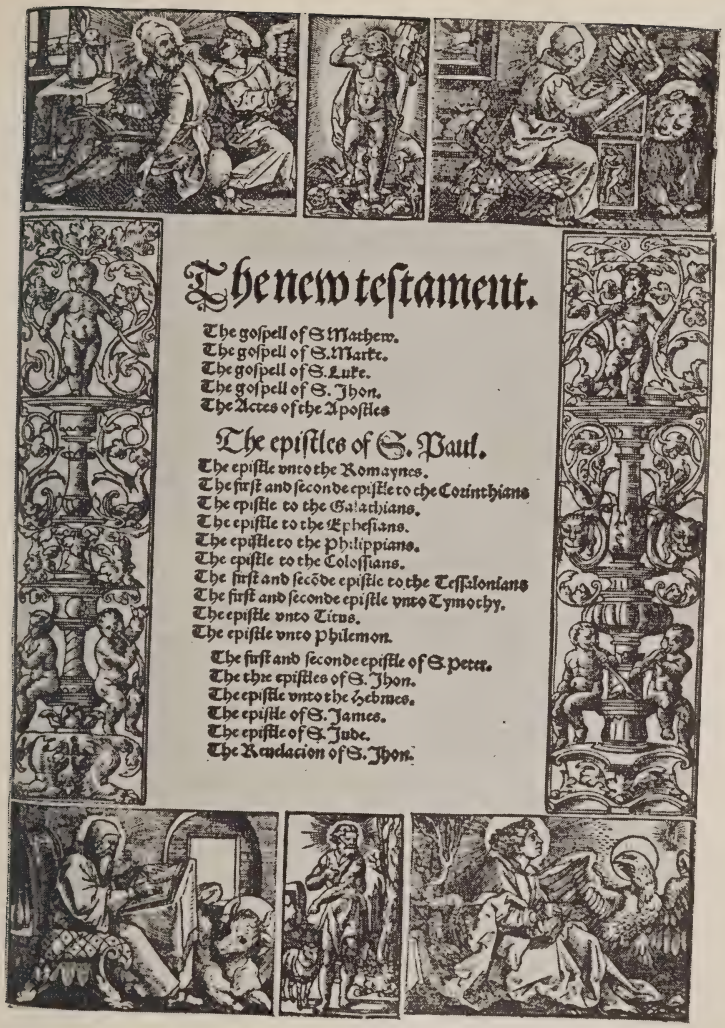
This is a condensation of a larger work by Jason of Cyrene, but covers only the period from 176 to 161 B.C. —just fifteen years. Although originally written in Greek, it is thought to have been the product of an Alexandrian Jew who was perhaps a Pharisee. It shows, however, no sympathy for the priests. In reliability, it is inferior to I Maccabees; but throws much light on the religious views of the period between 125 and 75 B.C.

The resurrection of the dead and immortality of the soul are strongly stressed. The following passage is of interest for its bearing on doctrines regarding the intermediate state and prayer for the dead:

"All men therefore praising the Lord, the righteous judge, who had opened the things that were hid, betook themselves unto prayer.... Besides that the noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain. And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin." II Maccabees 12:41–45.

In Chapter 15, vv. 11–16, we have the vision of the saintly Onias, now in the other world, praying for the whole body of the Jews. The episode has definite bearing on the doctrine of the intercession of saints.

The style of II Maccabees is inferior to that of I Maccabees, being more rhetorical. It is reminiscent at times of Wisdom. The subject matter has decided interest.



TITLE-PAGE OF THE NEW TESTAMENT FROM THE COVERDALE BIBLE (1535)

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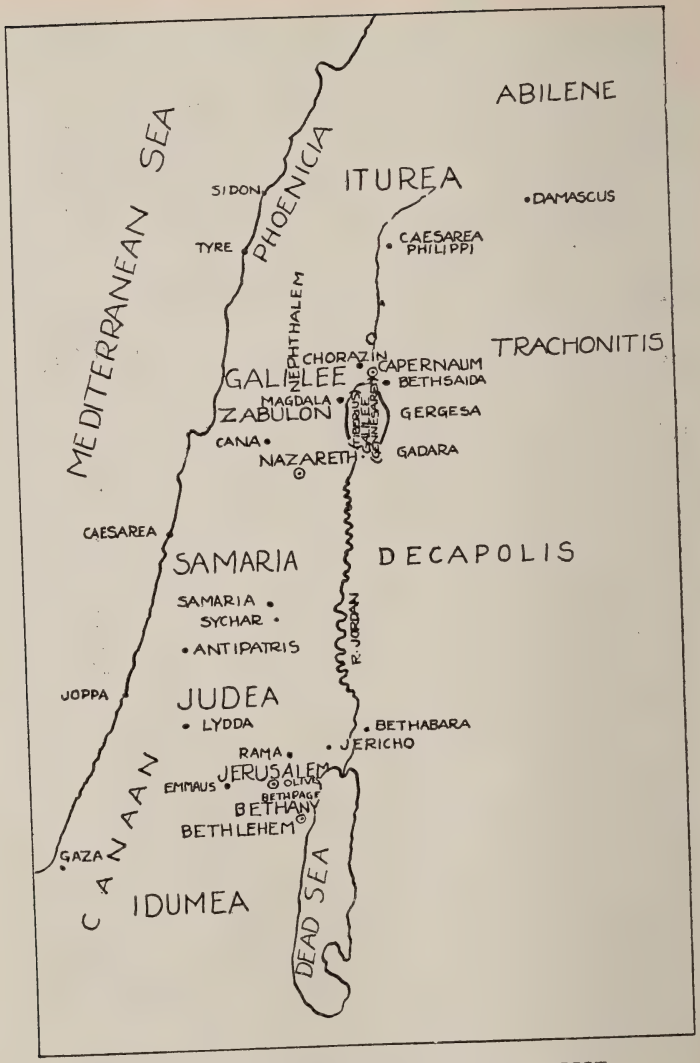


MAP TO ACCOMPANY THE LIFE OF CHRIST

THE NEW TESTAMENT

In quantity, the New Testament contains far fewer examples of great literature than the Old. It must be remembered, of course, that it is not quite a third so long as the earlier book. Then, too, most of the Christian writings are in prose; the Gospels and the Acts being biography, and all the other works, except Revelation, letters. Literature of the highest order usually expresses itself in poetry. Despite this fact, we find in the King James Version of the New Testament some of the most exalted and inspired passages in the English language. The translators, both those of that period and their immediate predecessors whose works they used, seem to have lavished their tenderest care upon this portion of the Bible, as though they felt that it were the climax towards which everything else moves.

Scholarship has worked exhaustively with various problems—the Synoptic Problem, the Johannine, the Petrine, and the Pauline. There is hardly a verse of a single book over which fierce battles have not been and are not being waged. With all of this controversy, however, as in the case of the Old Testament, the student of the Bible as literature has little to do, except in so far as it is absolutely essential to the intelligent understanding of the books. He will continue to remember that it is King James' Version that has influenced the literature and life of the English-speaking peoples. We grant the absolute incorrect-

ness, in some cases, of renderings in the Authorised Version. Correct translations of these are now easily available. It is not with them, with their historical or doctrinal implications, that we are concerned; but solely with the text of 1611, which, for better or for worse, has become part and parcel of our language.

It is desirable, however, to say a word regarding one or two of the main problems. The first three Gospels are called "Synoptic," a term meaning "taking the same or a common view" and applied to Matthew, Mark, and Luke, as distinct from John, because of their many agreements in subject matter, order, and language. The "problem," then, in this case, is to determine the exact relationship of the three. A more detailed account of this will be found under the separate Gospels; but we might say that scholarship now generally holds that Mark was the earliest and was used as a source for both Matthew and Luke. These two also used another common source, consisting of the sayings, or "Logia," of Christ and referred to as Q (German *Quelle,* meaning "source"). The treatment of Q by Matthew and by Luke was different. All three Synoptic Gospels have passages found in themselves alone. The Johannine Problem deals more particularly with the authorship of the five books assigned to John. The views regarding this will be dealt with in the discussion of the Fourth Gospel.

Palestine is, of course, the geographical background for a good portion of the New Testament: but with the spread of Christianity to the Gentiles, we enter new territory. A major point of interest is Antioch, where the disciples were first called Christians, situated near the angle formed

by the Palestinian and Cilician coasts. Parallel to each of these coasts is a range of mountains, Lebanon running north to meet Taurus running east. The latter slopes down southward to the Mediterranean, bordering which are hills, valleys, and plains. The so-called Rough Cilicia in the west was a nest of brigands and pirates until Pompey exterminated them: Flat Cilicia in the east was a level fertile tract richly cultivated.

Tarsus, across the water to the northwest, the birthplace of Paul, was situated about the center of Cilicia near the rapid Cydnus river, fed by the mountain snows. It was the Marseilles of the eastern Mediterranean—a busy Greek city, although under Roman rule, and a meeting place of Anatolians, Syrians, Palestinians, Greeks, and Romans. From gardens and terraced roofs one sees the distant ranges and the nearby plains, which in the late summer consist mainly of great tracts of corn stubble dotted here and there with groups of goat-hair tents of the harvesters. To the south looms the island of Cyprus. This region and the mountains back of it, as well as Cyprus itself, are associated with the first missionary journeys of Paul. Beyond, stretches to the north and west Asia Minor, or Anatolia. This huge peninsula, about the size of the state of Texas, is something like seven hundred miles long by four hundred wide. The center is occupied by a high, arid table-land, surrounded by mountains, the sea slopes of which are covered with forests or fertile cultivated tracts. Western Asia Minor has a strongly indented coast line looking out upon the Aegean with its "Isles of Greece," numbered by the hundreds. This quasi-rectangular body of water, barred at its southern end by the great island of Crete,

has around it cities or the remains of cities of significance in the spread of Christianity to the Gentiles,—Ephesus, Troas, Thessalonica, Philippi, Berea, Athens, Corinth. Greece is cut up in the interior by countless mountains and valleys and on the coast by bays and inlets. There were, however, good roads from the north and between the major cities. Over these and on the waters journeyed the great Apostle. Latterly he went still farther—as far as Italy, and perhaps even to Spain or Gaul.

The historical and political background of the New Testament is that of the Roman Empire from Augustus to Domitian. Its Palestinian representatives and the kings holding jurisdiction under them have been mentioned earlier. Jewish political and sectarian divisions comprised the Sadducees, dominant in the priesthood and the Sanhedrin, mainly rich people, "disciples of reason without enthusiasm," rather few in number; the Pharisees, popular with the multitudes, exalters of the Law and its minute observance, enthusiastic for their religion; the Essenes, ascetics who left the rush and confusion of the larger cities to found communities in the desert; the Zealots, politically fanatical, hating Rome, and ready to revolt against her authority on the slightest provocation; the Herodians, who felt that the salvation of Israel depended upon the dynasty of the Herods; the Hellenists or Grecians, Jews speaking Greek, possessing Greek culture, with Alexandria as their principal center, and using the Septuagint as their version of the Holy Scriptures; the Arameans, Jews influenced by Babylon and Mesopotamia, and looking to Damascus and Antioch, rather than to Alexandria.

OUTLINE LIFE OF JESUS CHRIST

(Note: The authorities are in disagreement as to the year of birth. This outline assumes that it was in 7 or 6 B.C. Many authorities prefer 4 B.C.)

B.C.	
7 or 6	Birth at Bethlehem
	Return to Nazareth
4	Death of Herod the Great
A.D.	
5 or 6	Disputation in the Temple
26	Baptism, In the wilderness, Temptation
	In Galilee
	Calling of first disciples (Andrew, Peter, John, Philip, Bartholomew)
	First Miracle—at Cana
27	April—First Passover, Cleansing of Temple
	Several months in Judea
	December—back to Galilee, passing through Samaria
	John cast into prison
28	Capernaum headquarters
	Second miracle at Cana
	Preaching, healing, casting out devils
	Final call of Apostles
	Sermon on the Mount
	Apostles sent on preaching tour
	March—visits Jerusalem for Feast of Purim
	Heals man at Pool of Bethesda
	Asserts lordship over Sabbath
	Apostles return from mission
	Feeding of Five Thousand

Galileans want Jesus to come with them to Passover at Jerusalem as Messiah. He refuses.
He offends Pharisees by saying that he is the living bread which came down from heaven
April—Second Passover—kept in Galilee
Six months following closing period of Galilean ministry
Most of the time in Galilee, but also excursions into Phoenicia, Caesarea Philippi, and Decapolis
Opposition stirred up by Pharisees
Jesus devotes himself more and more to disciples
Peter's confession, Transfiguration
Return to Capernaum
The coin in the fish's mouth
The child taken into Jesus' arms
His brethren taunt him upon failure of mission
October—Feast of Tabernacles in Jerusalem
Healing of the ten lepers
Jesus narrowly escapes stoning
Healing of man born blind
Violent opposition, Retires to Perea
29 Three months mainly in Perea
Mission of the Seventy
Blessing of the little children
Interview with the rich young ruler
Message to Herod
March—Raising of Lazarus
Three weeks in retirement in Ephraim
Return to Jerusalem by way of Jericho and Bethany
Heals two blind men
Stays with Zaccheus at Jericho

The Last Week

Sat. Arrives at Bethany
Entertained by Simon the Leper
Sun. Triumphal entry into Jerusalem

Teaches in Temple and heals
Spends night at Bethany

Mon. Curses the fig tree
Cleanses the Temple for second time

Tues. Authority to teach challenged by Sanhedrin
Parable of Two Sons, Wicked Husbandmen, The Wedding Garment
Question of Tribute Money
Confounding of the Sadducees
Denunciation of the Pharisees
Prophecy of fall of Jerusalem and end of world (pronounced on Mount of Olives)

Wed. In retirement with Apostles
Betrayal of Judas

Thurs. The Last Supper—a day before the Passover (called "Maundy Thursday" from "Command" (Mandatum) to the disciples to wash one another's feet)
Arrest

Fri. Trial before Sanhedrin, Pilate, and Herod Antipas
Crucifixion, Death, Burial

Sat. In abodes of the dead

Sun. Resurrection
Appearance to Mary Magdalene
Walk to Emmaus
Appearance to disciples

Week later—Appearance to disciples and doubting Thomas

Some time later—Appearance at Sea of Tiberias and threefold message to Peter

Forty days later—Ascension

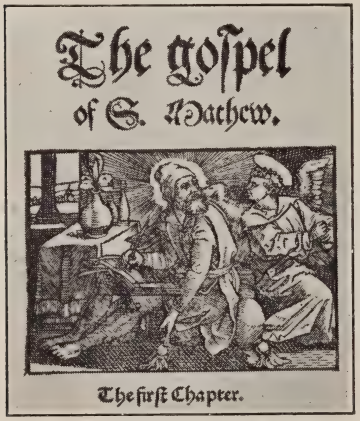
Ten days later—Pentecost—Coming of the Holy Ghost

THE GOSPEL ACCORDING TO ST. MATTHEW

("Gift of God") (*C.* 70–95 A.D.)

Symbol—A Man.

"A manual of Apologetics as well as a book of Church Law. The evidence for the Christian Creed that Jesus is the Christ is found in the Old Testament, and the author is at pains to point out the correspondence between the events of the Gospel and Old Testament predictions." B. T. D. Smith: Matthew, Encycl. Brit., 14th ed., vol. 15.



HEADPIECE OF FIRST CHAPTER OF MATTHEW FROM THE COVERDALE BIBLE (1535)

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In our general discussion of the Gospels, we have seen that modern scholarship considers Mark the earliest of the four, and that Matthew and Luke each used him as a main source. The other main source common to these two was Q, referred to by Papias as consisting of a collection of discourses or sayings (Logia) of Christ written down by Matthew in the Hebrew but interpreted by every-

one as he was able. In addition, both Matthew and Luke have other sources in common, as well as sources peculiar to themselves. We may regard Matthew, therefore, as consisting of:

1. Mark.
2. "Q"
3. Unknown Sources in common with Luke.
4. Unknown sources of its own.

It is almost unanimously agreed that Matthew was not the author of the book, but that it was given its title rather because of the sayings (Q) with the authorship of which he is credited and which form its distinctive feature. One strong argument against the Matthean authorship is the fact that the Gospel does not seem the record of an eye-witness as does that of Mark. Matthew himself certainly was an eye-witness and would not have had to depend for his material upon Mark or anyone else. The writer, therefore, is perhaps a compiler rather than an original author.

In contrast to Mark and Luke, this Gospel is thought by scholars to have been intended for Jews, Jewish Christians, many of whom would be Greek speaking. As the probable date is shortly after the destruction of Jerusalem, its purpose was very likely to encourage these faithful Jewish Christians and to prove to them and to non-Christian Hebrews that Jesus was the expected Messiah who fulfilled prophecy. Not only is he shown to be of the seed of Abraham, the son of David, but the book is shot through with passages from the Old Testament proving that he is the one who was to come. They must, therefore, stand fast and carry their message into all the world.

The outlook of the writer does seem emphatically Hebrew. The genealogy with which the book opens is characteristic and would arrest Jewish attention. No modern aristocrat boasting his descent sets higher store by his family tree than did those Hebrews who could establish themselves as of the pure stock of Abraham. Josephus speaks of the public registers in which such records were kept. It was from one of these that this genealogy was probably taken. Then, too, we have, from the second chapter on, quotations from the Old Testament proving that certain events are the fulfillment of prophecy. Thus, in speaking of the Slaughter of the Innocents (2:17, 18) we read, "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." All through the Gospel to the Crucifixion where (27:35) we have, "And they crucified him and parted his garments, casting lots: *that it might be fulfilled which was spoken by the prophet,* They parted my garments among them, and upon my vesture did they cast lots," we find these references to the fulfillment of prophecy. Examine the following chapters and verses: 1:22, 23; 2:5, 6; 2:15; 2:23; 2:17, 18; 3:3; 4:14–16; 8:17; 12:17–21; 12:39–42; 13:14, 15; 13:35; 15:7–9; 16:4; 21:4, 5; 21:13; 21:16; 21:42; 2:15; 26:31; 26:56; 27:9, 10; 27:35. In Mark, on the other hand, we have only two or three such references, a fact indicating Gentile readers.

The Old Testament in general is also quoted, the best known example being the contrasting of the Old Law

and the New found in the Sermon on the Mount, beginning with the words, "Ye have heard that it was said by them of old time. . . . But I say unto you." This formula occurs five times. We have likewise historical incidents mentioned, as for instance where Christ answers the Pharisees' criticism of his followers who plucked the ears of corn on the Sabbath by telling them what David did when he was an hungered, how he entered into the house of God and did eat the shewbread. Other Old Testament references of this kind are found in: 4:4, 7, 10; 9:13; 15:4; 19:4, 18, 19; 22:24; 22:32; 22:43, 44; 23:35, 39; 24:37–39; 27:46.

Not only is there this emphasis upon the Old Testament, but there is a distinct apocalyptic element. These sayings relating to the last days (eschatological) are more frequent in Matthew than in Mark or Luke. This feature can be understood if, as we suggest, the Gospel was written for the Jewish-Christians immediately after the destruction of Jerusalem. Some recent scholars think it the product of a Christian Hellenist who was unacquainted with Hebrew, but knew his sources so intimately as to be able to write a work which was to become of the highest authority in the early Church. The book is strongly ethical, something that would appeal to Jewish readers, Christian and others, who were earnest and devout students of the Law seeking to apply its principles to conduct. A minor detail, showing Hebraic influence, is the employment of the term, "Kingdom of Heaven," an avoidance of the holy name of God.

Let us now see how the writer of the first Gospel uses his sources. First, there is Mark, from which the narra-

tive is mainly drawn. Although his facts and their order seem to be respectfully preserved, the language is freely treated. Picturesque details are omitted, being apparently considered unnecessary. There is modification of statements regarding Jesus' emotional reactions. Awkward passages are smoothed out. The result is a more finished, but often not nearly so vivid story. From this fact it follows, too, that Mark is regarded by scholarship as sometimes more accurate than Matthew.

Then there is Q. This does not exist in the original form, but the assumption is that it was a collection of sayings without particular arrangement. Now, the sayings in Matthew are arranged in a highly artificial manner and are grouped quite obviously according to topics. Q seems, therefore, to have been used to accompany the deeds recorded by Mark, but with its sayings arranged in an orderly fashion.

There is, moreover, in Matthew certain material, not found in Mark, but found in Luke. This consists of an account of the Baptist's mission as well as his message from prison; the complete story of the temptation; the healing of the deaf and dumb man and of the centurion's servant; the small parables of the mustard seed, the leaven, and the lost sheep; certain denunciations of the Pharisees; some moral precepts; and a comparison of the last days with those of Noah and the Flood.

Finally, there is in this Gospel material found nowhere else. Some of it deals with Peter, some of it with Pilate. In so far as it reports Christ's words, it seems reliable; in other respects it suggests material found in the Apocryphal gospels.

The contents of Matthew may be arranged as follows:

A. PROLOGUE—CHAPTERS 1–4; 11

The genealogy, the account of the birth together with the visit of the Wise Men, the slaughter of the Innocents, the flight into Egypt, the return to Nazareth, John's preaching, the baptism, fasting, and temptation. A statement at the close of the family tree exemplifies the artificiality of the writer. The number of generations from Abraham to Solomon is given as fourteen, from Solomon to the Captivity as fourteen, and from the Captivity to Christ as fourteen, this number denoting the period between new and full moon. This would signify that the moon of Israel waxed from Abraham to Solomon, waned from Solomon to the Captivity, and waxed once more up till the coming of Christ. The birth of Jesus in fulfillment of prophecy, as stated in 1:22, 23, has already been noted. John the Baptist quotes Esaias, and Jesus repulses Satan three times during the temptation in the wilderness with quotations from the Old Testament.

B. THE GALILEAN MINISTRY—CHAPTERS 4:12–10:42

This begins with fourteen verses outlining the itinerary, part of which fulfils that which was spoken by Esaias the prophet (4:14–16). The itinerary is interrupted by the calling of four disciples. Now comes an illustration of the teachings of Christ, the so-called Sermon on the Mount. Much of it, no doubt, was delivered at one time; but the same things would be said to different groups. Scholars are inclined to think that we here have a compilation of the Master's teachings, especially those in the form of

sayings or "Logia," not a few of them to be classified as Wisdom. Luke has many of them, but in different settings.

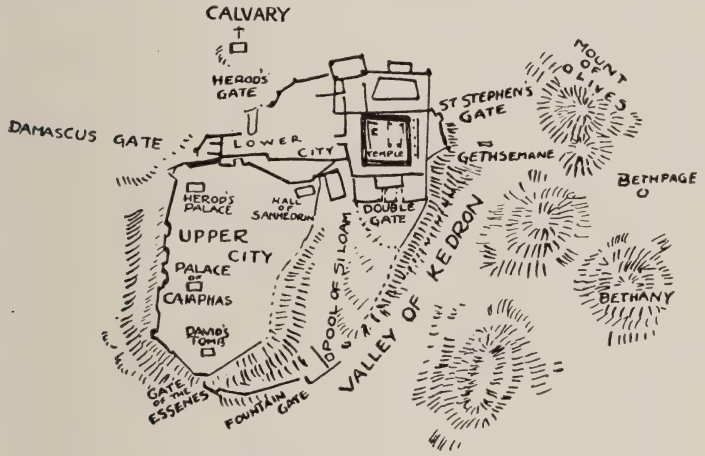
The collection begins with the famous Beatitudes (5:1–12), most of them based on Old Testament themes. Luke (Chapter 6) gives a corresponding list of "Woes" or curses; but these are omitted by Matthew. After making his disciples realize their supreme importance, Christ tests the Old Law by the New, deepening its meaning. Chapter 6 begins with a call for humility in those working for the coming of the Kingdom and leads to the Lord's Prayer after which come other admonitions regarding the spiritual life. Chapter 7 seems to consist of more or less detached sayings, lacking the grouping of the previous two chapters. The parallelism in the final simile of the two houses, one built on rock and one on sand, will be apparent.

We now (Chapter 8) leave the teachings in order to resume the account of the activities. There are healings of a leper, of the centurion's servant, of Peter's wife's mother; the sea is calmed; the Gergesene devils are made to enter into the swine; the sick of the palsy is cured. Matthew the publican is called, comments on this incident being made the occasion for further teachings. The daughter of Jairus is raised: two blind men have their sight restored. Chapter 10 lists the Apostles together with the powers conferred on them, and gives their commission.

C. RISING OPPOSITION, ACCOMPANIED BY TRAINING OF THE DISCIPLES—CHAPTERS 11–14.

Additional instructions are continued throughout the eleventh chapter towards the close of which (vv. 20–24) the failure of the Galilean ministry is hinted at. Christ

finds comfort in the faithful few and gives thanks for them. Now we have definite indications of the coming tragedy. Jesus' movements are being closely watched. The Pharisees charge his disciples with unlawful conduct in plucking and eating ears of corn on the Sabbath. The Master's defence of them angers his opponents. When he knows of it, he withdraws followed by the crowds whom



MAP OF JERUSALEM AT THE TIME OF CHRIST

he teaches and to whom he denounces his enemies. An interruption is caused by the arrival of his mother and other members of his family, evidently concerned for his welfare; but he continues on his way. Finally, he comes to his own country, but is not recognized. We have then, (Chapter 14), a report of the death of John the Baptist. Jesus retires to the desert, but is still followed by the crowds upon whom he has compassion, feeding them and

healing their sick. He then sends his disciples across the lake and joins them later, walking upon the waves. The Scribes and Pharisees, who seem never far away, again question him; the multitudes and his disciples are taught; the Syrophenician woman has her boon granted; the multitude is again fed (probably a repetition of the former event); Peter makes his confession of faith; then is rebuked; after which comes the account of the transfiguration. Jesus predicts his death and passion. There are further teachings and parables; further disputes with the Pharisees, one of them on divorce; the children are suffered to come unto him; the rich young man goes away sorrowful; the parable of the workers in the vineyard is told. In Chapter 20:17, the journey to Jerusalem begins and its fatal termination is foretold. The children of Zebedee's request for primacy is made the occasion for more teaching as to the true attitude of the workers in the kingdom, namely, that of service. Two blind men—there is only one in Mark—are healed.

D. POPULAR TRIUMPH FOLLOWED BY TRIAL AND DEATH—CHAPTERS 21–27

The triumphal entry into Jerusalem is followed by the cleansing of the Temple, both of which events strengthen the Pharisaic and priestly opposition. Jesus now retires to Bethany for a day, but returns to the Temple where his teaching is resumed. The plot against him ripens, but its culmination is deferred for fear of the people with whom he is apparently popular. The teaching is climaxed by denunciations of the Scribes and Pharisees in the form of eight "Woes." Chapter 24 is distinctly apocalyptic, fore-

telling not only the destruction of Jerusalem but the end of all things. The parables of the wise and foolish virgins and of the talents are concluded by a description of the Last Judgment. Chapter 26 opens with a glimpse of the plans made for Jesus' capture. Then we are taken to the house of Simon the leper in Bethany where the woman breaks the box of alabaster ointment. Judas makes his agreement with the chief priests. The Passover is celebrated and the Last Supper instituted. There follow in quick succession the agony, the betrayal, and the capture. Jesus is tried before the high priest and condemned; Peter denies his master; there is the trial before Pilate, Judas' suicide, the episode of Pilate's wife, the final judgment and crucifixion, the burial, and the visit of the chief priests and Pharisees to Pilate.

A JEWISH HIGH PRIEST
(Drawn by Vernon Redding.)

E. EPILOGUE—CHAPTER 28. THE RESURRECTION, ASCENSION, AND THE FINAL COMMISSION

The outstanding characteristic is the devout religious spirit. The author seems to be a teacher who interprets the deeds narrated by Mark. He dreams of a new and better state of society which shall be realized in the Kingdom of Heaven. The Gospel is permeated with the Old Testament, so much so that it has been called the "New Old Testament." Its style, excellent from the literary stand-

point, is essentially Hebrew, contrasting strongly with that of Luke, which is essentially Greek. It is orderly in arrangement, speaks with authority, and proceeds majestically to its great climax. The exaltation of the sacrificial character of Jesus is Hebraic and forms a link between the conceptions of the Old and New Testaments.

QUOTATIONS

2:1b	Behold, there came wise men from the east to Jerusalem.
2:2b	We have seen his star in the east, and are come to worship him.
2:11b	And when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.
3:2	And saying, Repent ye, for the kingdom of heaven is at hand.
3:3b	The voice of one crying in the wilderness. (*Vox eremo.*)
4:4b	Man shall not live by bread alone.
4:19b	Follow me, and I will make you fishers of men.
5:9a	Blessed are the peacemakers.
5:13a	Ye are the salt of the earth.
5:30a	And if thy right hand offend thee, cut it off, and cast it from thee.
5:39	But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
5:41	And whosoever shall compel thee to go a mile, go with him twain.
5:44	But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

6:2b Do not sound a trumpet before thee, as the hypocrites do.

6:3b Let not thy left hand know what thy right hand doeth.

6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

6:23b If therefore the light that is in thee be darkness, how great is that darkness!

6:24a, d No man can serve two masters.... Ye cannot serve God and mammon.

6:25c Is not the life more than meat, and the body than raiment?

6:28–9 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

3:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

7:1 Judge not, that ye be not judged.

7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (The Golden Rule.)

7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

7:20	Wherefore by their fruits ye shall know them.
7:25a	And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
7:29	For he taught them as one having authority, and not as the scribes.
8:10b	Verily I say unto you, I have not found so great faith, no, not in Israel.
8:12	But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
9:9b	He saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me.
9:17a	Neither do men put new wine into old bottles.
9:20c	The hem of his garment.
9:37b	The harvest truly is plenteous, but the labourers are few.
9:38	Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
10:16	Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.
10:34	Think not that I am come to send peace on earth: I came not to send peace, but a sword.
10:36	And a man's foes shall be they of his own household.
10:39	He that findeth his life shall lose it.
10:42	And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
11:15	He that hath ears to hear, let him hear.
11:19cd	A friend of publicans and sinners. But wisdom is justified of her children.
11:28	Come unto me, all ye that labour and are heavy laden, and I will give you rest.

11:30	For my yoke is easy, and my burden is light.
12:25c	Every city or house divided against itself shall not stand.
12:34b	Out of the abundance of the heart the mouth speaketh.
12:44–5	... I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.
13:46b	One pearl of great price.
13:57b	A prophet is not without honour, save in his own country, and in his own house.
18:3b	Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
18:22b	Until seventy times seven.
19:5–6	For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.... What therefore God hath joined together, let not man put asunder.
19:30	But many that are first shall be last; and the last shall be first.
20:14b	Unto this last.
20:16b	For many be called, but few chosen.
21:9b	Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.
22:21b	Render therefore unto Cæsar the things which are Caesar's; and unto God the things that are God's.
23:2	The scribes and the Pharisees sit in Moses' seat.
23:25b	The outside of the cup.
23:27b	Whited sepulchres.
23:38	Behold, your house is left unto you desolate.
24:40b	The one shall be taken, and the other left.

25:2	And five of them were wise, and five were foolish.
25:29a	For unto every one that hath shall be given.
25:35c	I was a stranger, and ye took me in.
25:40b	Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
26:24b	It had been good for that man if he had not been born.
26:40b	What, could ye not watch with me one hour?
26:41b	The spirit indeed is willing, but the flesh is weak.
27:3c	The thirty pieces of silver.
27:4a	I have sinned in that I have betrayed the innocent blood.
27:24b	He [Pilate] took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.
27:25b	His blood be on us, and on our children.
27:42a	He saved others; himself he cannot save.
27:64d	So the last error shall be worse than the first.
28:19	Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
28:20b	Lo, I am with you alway, even unto the end of the world.

PASSAGES

2:1–15 The Visit of the Magi. 2:16–23 The Slaughter of the Innocents and the Flight into Egypt. 3:1–17 The Preaching of John and the Baptism of Jesus. 4:1–11 The Temptation in the Wilderness. 5, 6, 7 The Sermon on the Mount. 5:2–12 The Beatitudes. 10:1–42 The Commission of the Twelve. 14:1–12 The Beheadal of John the Baptist. 15:21–28 The Syro-Phoenician Woman. 16:13–20 Peter's Confession and Christ's Blessing. 21:1–11 The Entry into Jerusalem. 26:1–27:66 St. Matthew's "Passion." 28:1–15 The Resurrection. 28:16–20 The Last Commission.

PARABLES

13:3–8; 18–23 The Sower. 13:24–30 The Tares. 13:31–32 The Grain of Mustard Seed. 13:33 The Leaven. 13:44 The Hidden Treasure. 13:45–6 The Pearl of Great Price. 13:47–8 The Drawnet. 13:52 The Householder. 18:23–35 The Unmerciful Debtor. 20:1–16 The Labourers in the Vineyard. 21:28–31 The Two Sons and the Vineyard. 21:33–44 The Wicked Husbandmen. 22:1–10 The Marriage of the King's Son. 22:11–14 The Man without the Wedding Garment. 25:1–13 The Ten Virgins. 25:14–30 The Talents.

THE GOSPEL ACCORDING TO ST. MARK

(*Origin of name unknown*) (*C.* 65 A.D.)

Symbol—A Lion

"This also the presbyter used to say: Mark indeed, who became the interpreter of Peter, wrote accurately, as far as he remembered them, the things said or done by the Lord, but not, however, in order. For he had neither heard the Lord nor been his personal follower, but at a later stage, as I said, he had followed Peter, who used to adapt the teachings to the needs of the moment, but not as though he were drawing up a connected account of the oracles of the Lord; so that Mark committed no error in writing certain matters just as he remembered them, for he had one object only in view, *viz.:* to leave out nothing of the things which he had heard, and to include no false statement among them." Papias (60-135 A.D.), quoted by Eusebius.

In his Ecclesiastical History, Eusebius (*c.* 260–340 A.D.), a reliable authority quotes, as we see, Papias, Bishop of Hierapolis early in the second century, as saying that this is the Gospel of Peter, taken down by his scribe and interpreter, John Mark.

Mark's Jewish name was John, as we learn from Acts 12:12. He was a cousin of Barnabas, and may have been like him a Levite of Cyprus. Tradition makes him a convert of Peter. His mother, Mary, apparently a well-off woman, lived in Jerusalem, her house being a center for Christians. It is thought by some that the young man mentioned in Mark 14:51 as having fled at the time of the

arrest of Jesus was this same John Mark. As a convert of Peter, his sympathies would have been with that apostle rather than with Paul, hence perhaps the disagreements spoken of in Acts 13:13 and 15:37. The rupture was healed later. It is as the companion of Peter that John Mark is best known. The apostle required the services of an interpreter to translate the Aramaic into Latin or Greek. This relationship is supported by reliable tradition as well as by the Epistle of Peter. Less reliable tradition holds that after Peter's martyrdom in *c.* 67, John Mark founded the church in Alexandria whence his bones were transported in 829 to Venice where they are said to repose in the cathedral bearing his name.

HEADPIECE OF THE FIRST CHAPTER OF MARK FROM THE COVERDALE BIBLE (1535)

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Originally this Gospel was doubtless in Aramaic, but was probably put in its final form in the city of Rome about 67 A.D., shortly after the death of Peter in the Neronian persecutions.

That the book was written for Gentile, not Jewish readers, is evident from a number of circumstances. In every case where Aramaic words are used, such as "Talitha

cumi" or "Ephphatha," they are followed by the translations, "Damsel, I say unto thee, arise" and "Be opened." Then, again, Jewish usages are explained. For example, at the beginning of the seventh chapter there is quite a complete explanation of the Pharisees' custom of washing their hands before eating. Neither this nor the interpretation of the Aramaic words would be necessary for Jews. Certain Latin words also are transliterated, such as "centurio" in chapter 15, words which are found only in this Gospel. Furthermore, Mark, in strong contradistinction, especially to Matthew, has few references to the prophets or to other Old Testament literature.

The Gospel of Mark, like that of John, begins with the Ministry of Christ. There are four main divisions: first, the preparation; second, the Galilean ministry with its preaching, call of the Twelve, their mission, the break with the Pharisees, the confession of St. Peter, and the departure from Galilee; third, the pilgrimage to Jerusalem, the triumphal entry, the preparation for the Passover, the capture, trial, and crucifixion; fourth, the resurrection. The book closes abruptly at the 8th verse of chapter 16. Evidently, the conclusion of the original manuscript had been torn off and a note appended to form what seemed a fitting conclusion. The style of the added material is different and the subject matter does not harmonize with the earlier part of the chapter.

The purpose of the book is indicated in the first verse, namely, to show that Jesus Christ is the Son of God. This theme is repeated in the accounts of the baptism by John (1:11); the man with the unclean spirit in the synagogue (1:24); the unclean spirits by the Sea of Galilee

(3:11); the unclean man in the tombs among the Gadarenes (5:7); the confession of Peter (8:29); the transfiguration (9:7); the confession of the centurion at the crucifixion (15:39).

Another constantly recurring theme is that of the Kingdom of God, introduced in verses 14 and 15 of the first chapter, where it is stated, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." Again (4:11), the disciples are told that it is given to them "to know the mystery of the kingdom of God, whereas to them that are without, all these things are done in parables." The kingdom of God is likened to a man sowing seed, and to a grain of mustard seed (4:26, 30). "It is better to enter into the kingdom of God with one eye than to have two eyes to be cast into hell fire" (9:47). The little children are to be suffered to come unto him, "for of such is the kingdom of God" (10:14, 15). Those that have riches shall find entrance into the kingdom hard (10:23, 24, 25). The scribe who answered the Master discreetly (13:28–34) was not far from the kingdom.

From the literary standpoint, we have seen that Mark lacks the finish of the other three Gospels; and yet its style is so vivid, direct, picturesque, and dramatic that of the four it leaves the most lasting impression. The narrative passes frequently into the historic present. The actual Aramaic words used by Jesus from the "Talitha cumi," said to the daughter of Jairus, to the "Eloi, Eloi, lama sabachthani" of the Cross, are strikingly realistic. The narratives abound in details of gestures, attitudes, emo-

tions, in fact, there is a heightening of Christ's human side, evidenced by the title of "Rabbi" given him by the disciples, in contrast to the emphasis on the supernatural found in Matthew and Luke. The writer, too, seems to exhibit an unsparing frankness in his treatment of the Apostles. Unlike the other Gospels, Mark presents the works of Christ rather than his words. Compared with these Gospels, Mark seems almost an autobiography rather than a biography. It sounds like the simple, rapid, straightforward story of an eye-witness, told with abundant detail, but with little literary quality, told in Greek, but by a Jew who retains the frequent repetition and the coordinated sentences of the Hebrew.

The Gospel abounds in descriptive details which have been copied by Matthew and Luke. The following are typical passages:

"John was clothed with camel's hair, and with a girdle of a skin; and he did eat locusts and wild honey."

"When those four bringing the sick of the palsy could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay."

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full, and he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish?"

Episodes like these and the raising of the daughter of Jairus, the beheading of John the Baptist, the Syrophoenician woman, the curing of the deaf and dumb man of Decapolis, the blessing of the young children, the man who trusted in his riches, the parable of the vineyard,—all

abound in vivid details. The same thing is true of the narrative of the Passion: the woman with the alabaster box of ointment of spikenard very precious, the murmuring of the onlookers at the waste when it might have been sold for three hundred pence and given to the poor, the preparation for celebrating the Passover in the upper

BRIDGE OVER THE JORDAN ON THE LINE OF A ROMAN ROAD

(From Barton's "Archaeology and the Bible." Used by permission of the American Sunday-School Union.)

room, the account of the Last Supper itself; the agony in the garden, the capture of Christ and the flight of his followers, including the certain young man with a linen cloth cast about his naked body, the trial and Peter's denial, Pilate's marvelling at the speedy death of Jesus.

Noteworthy, too, are the figures used:

"One mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose."

"They were as sheep not having a shepherd."

"Come ye after me, and I will make you to become fishers of men."

There is a much greater emphasis, as we have said, on the emotional reactions of Jesus than in the other Gospels. He rebukes the unclean spirit; he looks around with anger, being grieved for the hardness of their hearts; he is moved with compassion toward them; he rebukes Peter, saying, 'Get thee behind me, Satan'; he is much displeased at the disciples trying to keep the children from him.

The contents of St. Mark's Gospel are as follows:

A. THE PREPARATION (CHAPTER 1:1–13)

This contains the testimony of John, the baptism, with the testimony of the voice from heaven.

B. THE GALILEAN MINISTRY (CHAPTER 1:14–7:23)

The testimony of the unclean spirit. Jesus' forgiving of sins arouses the hostility of the Scribes whose arguments he meets. Jesus sets the healing of the man with the withered hand ahead of the conventional Sabbath observance, whereupon the Pharisees and Herodians take counsel against him. Jesus calls the Twelve. His friends do not understand him. His influence with the people increases; but his miracles among the Gadarenes make them afraid. The Pharisees complain of the neglect of ordinances, but are met by logic.

C. THE MINISTRY OUTSIDE THE BORDERS OF GALILEE (CHAPTER 7:24–10:52)

The transfiguration. Christ foretells his death. He debates with the Pharisees on divorce.

D. THE ENTRANCE INTO JERUSALEM, THE TRIAL, AND DEATH (CHAPTERS 11–15)

The triumphal entrance into Jerusalem, followed by the overturning of the tables of the money-changers. This arouses the active hostility of the scribes and chief priests. The Pharisees try to catch him in disloyalty to Cæsar in the matter of tribute. The Sadducees try to catch him on a matter concerning marriage and the resurrection. Jesus foretells the destruction of the Temple in an apocalyptic passage. A definite conspiracy is formed by the chief priests and scribes. Judas Iscariot agrees to betray his master. There follow the Passover with the institution of the Last Supper, the agony, the betrayal, the trial before the high priest, the trial before Pilate, the crucifixion and burial.

E. THE RESURRECTION, WITH AN APPENDIX (CHAPTER 16)

ROMAN CROSSES
(Drawn by Vernon Redding.)

QUOTATIONS

1:7b	The latchet of whose shoes I am not worthy to stoop down and unloose.
2:9c	Arise, and take up thy bed, and walk.
2:17bc	They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
2:27b	The sabbath was made for man, and not man for the sabbath.
3:17c	The sons of thunder.
4:19a	And the cares of this world, and the deceitfulness of riches.
4:28b	First the blade, then the ear, after that the full corn in the ear.
5:9c	My name is Legion, for we are many.
5:15c	Clothed, and in his right mind.
8:33b	Get thee behind me, Satan (*Retro Satanas*).
9:5b	It is good for us to be here.
9:35b	If any man desire to be first, the same shall be last of all, and servant of all.
9:48	Where their worm dieth not, and the fire is not quenched.
10:14b	Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven.
10:23b	How hardly shall they that have riches enter into the kingdom of God!
10:25	It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
10:31	But many that are first shall be last; and the last first.
10:45a	The Son of man came not to be ministered unto, but to minister.
10:52b	Thy faith hath made thee whole.

12:27a	He is not the God of the dead, but the God of the living.
12:34b	Thou art not far from the kingdom of God.
12:39a	The chief seats in the synagogues.
12:42a	And there came a certain poor widow, and she threw in two mites.
13:7a	Wars and rumours of wars.
13:31	Heaven and earth shall pass away: but my words shall not pass away.
13:33	Watch and pray.
14:7a	For ye have the poor with you always.
15:22b	The place Golgotha, which is, being interpreted, The place of a skull.

PASSAGES

1:2–11 The Preaching of John and the Baptism of Jesus. 5:1–20 The Gadarene Swine. 6:16–29 The Death of John the Baptist. 7:24–30 The Syrophoenician Woman. 9:1–10 The Transfiguration. 10:17–27 The Rich Man. 10:35–45 The Sons of Zebedee. 12:41–44 The Widow's Mite. 14:32–42 The Agony in Gethsemane. 14:43–15:47 St. Mark's "Passion." 16:1–18 The Resurrection.

PARABLES

4:2–20 The Sower. 4:26–29 The Seed Growing Secretly. 4:30–33 The Mustard Seed. 12:1–11 The Vineyard and the Lord's Son.

THE GOSPEL ACCORDING TO ST. LUKE

(*Origin of name unknown*) (*C.* 90 A.D.)

Symbol—An Ox.

"The most beautiful book in the world." Ernest Renan.

This Gospel, like that of Matthew, relies largely on Mark, on Q, on other common sources, and on independent sources (See Matthew). To Luke alone we are indebted for some of the most charming incidents found in the four records. These include the Annunciation, the Visitation, the account of the Shepherds, the manger, the Boy disputing with the doctors in the Temple, the raising of the widow's son at Nain, Mary and Martha, the woman who was a sinner, the ministering women, the rebuke of James and John, the Good Samaritan, the Rich Fool, the Ninety and Nine, and

HEADPIECE OF THE PROLOGUE OF LUKE FROM THE COVERDALE BIBLE (1535)

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Prodigal Son, Dives and Lazarus, the Ten Lepers, the the Pharisee and the Publican, Zacchaeus, the lament over Jerusalem, Christ praying for his murderers, the Penitent Thief, the Walk to Emmaus, the detailed account of the Ascension.

This is the first of two books dedicated to the same literary patron, Theophilus, the second being the Acts of the Apostles. Tradition gives as author of both books Luke, nor is there any good reason to doubt the statement. This Luke is mentioned three times by Paul, who in Colossians calls him "the beloved physician." He is referred to as being in company with Mark. From Luke's associations with Paul, this work is sometimes called "The Gospel of St. Paul." The Pauline influence has been unduly stressed by some scholars, for there is little trace of that apostle's theology in either of the books. This fact, however, may be due to the writer's lack of interest in theology, or to the circumstance that he was writing for people who, like Theophilus, were much concerned with knowing what relation these new teachings had to daily life, but not at all with their theoretical or philosophical aspects. When, however, Luke's writings are compared carefully with the Pauline Epistles, it will be found that the same Christian principles are stressed. From the preface, it is evident that Luke was not an eye-witness. Tradition says that he was a citizen of Antioch, still later tradition that he was a painter. For neither of these statements is there definite authority. A word painter he certainly was. He was evidently a Gentile, highly cultured, thoroughly familiar with Hellenistic thought and style, as well as with the Greek Scriptures.

Luke's treatment of sources makes an interesting contrast to that of Matthew. Mark he reproduces sometimes cautiously, sometimes with such modification that scholars have questioned whether he used Mark at all or rather some record which contained the same material. Passages relating to Christ are softened where they might seem irreverent; and others dealing with the apostles are less unsparing than those of Mark. The apocalyptic portion of Mark 13 is greatly reduced in Luke 21. Perhaps Luke did not care for apocalypse or did not feel that it harmonized with the rest of the narrative. Writing as he was for the Hellenistic world, he might have felt that his readers would not be so much impressed by it as the Jewish Christians. Again, some scholars think that here another source, one superior to Mark, was being used by Luke.

Most striking is the fact that the Markan material is introduced in alternate blocks. Of these there are six considerable ones. Then there is what is known as "The Great Omission," a total disregard of the portion of Mark included between Chapters 6:45–8:26. The chronology of Luke, in contrast to that of Mark, is uncertain.

When we come to Q, we find this material introduced, not in blocks, as Matthew had done, but scattered throughout the narrative in an apparent effort to put it in its original setting. It is interesting to note that the Q material is always found with non-Markan material. Sometimes a narrative form is imposed on it.

As to the third source of Luke, there has been much discussion. This is not the place to go into detail, but scholars are in general agreement that there is a third considerable source which can be definitely traced. This

is called the Proto-Luke, sometimes L. A recent theory is that the present Gospel is founded entirely on Proto-Luke which overlapped Mark and Q.

The reputation of Luke for accuracy is heightened, not only because of the masterly introduction, which rings true to the principles of the modern scientific historical method, but also because in the Acts so many of the verifiable facts have been proved correct.

Just where Luke obtained this original material, we cannot say, further than that on his own statement he tried to secure the testimony of eye-witnesses. From the frequency with which women are mentioned, it has been suggested that women of the Apostolic circle furnished some of it.

The Gospel was written for the cultured Greek world, hence is the most cosmopolitan of the four narratives. As we have seen, Matthew was intended for the Jews; and Mark though intended for the Gentiles, was much too crude to appeal to the polished Hellenist. This work, as well as the Acts, is in point of language almost the best in the New Testament. The writer was a literary artist in the highest sense of the word, and has left us in his two books a delightful series of pen pictures which develop a theme logically, vigorously, and inspiringly. To him we owe numerous touches, many of them delicate, which make the record fascinating reading. Moreover he had a keen appreciation of poetry. He alone of the Evangelists has given us the Song of the Angels (*Gloria in Excelsis*), the Song of Mary (*Magnificat*), the Song of Zecharias (*Benedictus*), and the Song of the devout Simeon (*Nunc Dimittis*). These four in themselves constitute a wonderful

literary as well as spiritual contribution. Throughout both books, emphasis is laid upon praise as well as upon prayer.

Interesting is the constant mention of women. The list includes, besides Mary the Mother and Elizabeth, mother of John the Baptist, Anna, the prophetess; Herodias; Simon's wife's mother; the widow of Nain; the woman that was a sinner; Mary Magdalene; Johanna, wife of Herod's steward; Susanna; Jairus' daughter; the woman who touched the hem of his garment in the crowd; Mary, and her sister Martha who was cumbered about much serving; the woman who lifted up her voice and blessed the womb that bare Christ; the woman bowed with a spirit of infirmity eighteen years; the woman who having lost one of her ten pieces of silver swept the house till she found it; the importunate widow who troubled the unjust judge; the poor widow who cast two mites into the treasury; the women who had followed Christ from Galilee, and who at the crucifixion stood afar off beholding, and after followed Joseph of Arimathaea to behold the sepulchre and how the body was laid. It was these same women who returned early in the morning upon the first day of the week with the spices and ointments—Mary Magdalene, Joanna, and Mary the mother of James, and other women—who after seeing the angelic vision ran and told the astonished and incredulous apostles. From Bethlehem to Calvary, Luke never lets us forget the women on the way, be they sinners, sufferers, saints. Hence this is sometimes called the "Women's Gospel."

It has also been called the "Gospel of Social Service." It is true that both records of Luke are marked by sym-

pathy with the poor and an interest in social problems of poverty and riches. The rich man after his death is in torment: the beggar who lay at his gate is in Abraham's bosom. "A certain rich man" planned to build himself greater barns wherein to store his goods; but God said to him, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be?" The man who wanted his brother to divide his inheritance with him and who asked Christ to act as arbiter, received the reply, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." So, too, in the Acts, we are told how the early Christians had things in common.

There is a deep interest in things humanitarian. Righteousness is tested as to its truth to human relations. The Gospel is a gospel of peace. "He hath filled the hungry with good things; and the rich he hath sent empty away." The angels sing of "peace on earth, good will to men." John the Baptist tells the repentant inquirers that those who had two coats should give to those who had none. The publicans were to exact no more than was appointed them. The soldiers were to do violence to no man, neither to accuse any falsely; and to be content with their wages. The passage which Christ read as the text for his discourse in the synagogue of Nazareth was from Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The healing ministry is everywhere stressed. The democratic conduct of Christ and his disciples

gives rise to criticism among the "unco guid." "Why do ye eat and drink with publicans and sinners?" Extreme generosity is recommended: "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." "Lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil." "He that is least among you all, the same shall be great." "The labourer is worthy of his hire." The parable of the Good Samaritan has tremendous social implications. The insincerity of those who criticised him for not washing first before dining is met by, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you." "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." "The life is more than meat, and the body is more than raiment." The three great parables of Chapter 15, the Ninety and Nine, the Lost Piece of Silver, and the Prodigal Son, each and all, stress the value of the individual. So, too, the Publican and the Pharisee is an amazingly clever dissection of human values.

We have indicated that this Gospel and its sequel aimed at giving the cultured Hellenistic world a life of Christ and an account of his work which from its historical treatment and literary style would command their respect.

Furthermore, from the cosmopolitan character of the two books and from their emphasis upon the Gentiles, it would seem as though Luke wished to establish the fact that Jesus, though of Jewish birth, had given his message for the whole world. Significant it is to note that the genealogy given in this Gospel traces the ancestry back not to David and Abraham, but to Adam. A scholar recently has advanced the attractive argument that throughout the third Gospel there runs a defence of Christ and Christianity against the prejudice of the Roman world, which to a great extent was coterminous with the Hellenistic world. Jesus had been condemned and put to death by the Romans who at this time prided themselves upon being distinctly fair in their administration of justice. The famous passage in Tacitus, regarding his death in the reign of Tiberius under Pontius Pilate and the putting down of what that historian termed the superstition, indicates the current opinion. According to this theory, Luke shows that Christ was not the agitator that his enemies had represented him as being; but that his death had been brought about solely by the Jewish leaders whose intolerance resented teachings which reflected seriously upon them and their practices. There seems to be, indeed, in the Lucan writings a considerate attitude on the part of the Roman authorities both towards Christ and towards the later Christian missionaries. A reading of the two books with this in mind does much to confirm this view.

We have noted the rare attractiveness and ease with which Luke tells his story. Saturated as he was with the Old Testament, he learned most valuable lessons from J and other raconteurs in the Hebrew Sacred Writings. The

parables of Luke take one of the highest places in world narrative. Drawn as it is from various sources, the book might easily have become scrappy, or at least have shown traces of its manifold origin. On the contrary, there is a sustained movement, a note of authority, a fine instinct for character drawing and for the essential element in a picture, an appealing emotional quality, a feeling for values of the heart, all of which make of the Third Gospel a supremely fine biography. One believes that the author's self must be reflected in his work—a cultured, high-minded, sensitive soul, gifted far beyond the ordinary with literary genius, one who had grasped to the full the significance for human life of the character whose story he tells, and who inspired by that significance tells it in masterly style.

QUOTATIONS

1:15b	Neither wine nor strong drink.
1:28b	Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. (*Ave, Maria.*)
1:37	For with God nothing shall be impossible.
1:38a	And Mary said, Behold the handmaid of the Lord. (*Ecce, ancilla domini.*)
1:42b	Blessed art thou among women, and blessed is the fruit of thy womb. (Latter part of the *Ave, Maria.*)
1:46	And Mary said, My soul doth magnify the Lord. (*Magnificat.*)
1:48b	For, behold, from henceforth all generations shall call me blessed.
1:52a	He hath put down the mighty from their seats.
1:79	To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy which shall be to all people.

2:14 Glory to God in the highest, and on earth peace, good will toward men. (*Gloria in excelsis.*)

2:29a Lord, now lettest thou thy servant depart in peace. (*Nunc dimittis.*)

2:32a A light to lighten the Gentiles.

2:49b Wist ye not that I must be about my Father's business?

6:39b Can the blind lead the blind? shall they not both fall into the ditch?

7:6d I am not worthy that thou shouldest enter under my roof.

7:47b Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

9:49c We forbade him, because he followeth not with us.

10:7b The labourer is worthy of his hire.

10:37c Go, and do thou likewise.

10:40a But Martha was cumbered about much serving.

10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

11:2b Our Father which art in heaven.

11:42c These ought ye to have done, and not to leave the other undone.

12:19c Take thine ease, eat, drink, and be merry.

12:48b For unto whomsoever much is given, of him shall much be required.

14:18a	And they all with one consent began to make excuse.
14:23b	Go out into the highways and hedges, and compel them to come in.
14:34	Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?
15:10b	There is joy in the presence of the angels of God over one sinner that repenteth.
16:9b	Make to yourselves friends of the mammon of unrighteousness.
16:19a	There was a certain rich man.
17:32	Remember Lot's wife.
17:37c	Wheresoever the body is, thither will the eagles be gathered together.
18:5	Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. (The importunate widow.)
18:11b	God, I thank thee, that I am not as other men are.
19:10	For the Son of man is come to seek and to save that which was lost.
21:19	In your patience possess ye your souls.

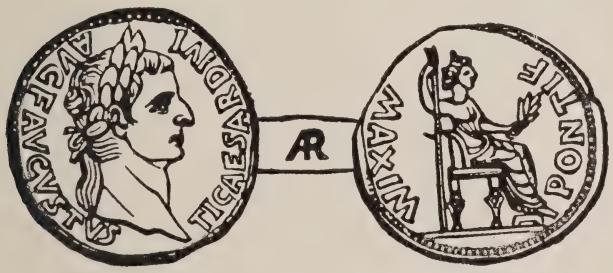
PASSAGES

1:5–25; 57–80 The Birth of John the Baptist. 1:26–38 The Annunciation. 1:46–55 The Magnificat. 2:1–20 The Nativity. 2:25–32 Nunc Dimittis. 6:1–5 Sabbath in the Corn Fields. 7:1–10 The Centurion's Sick Servant. 8:41–56 The Daughter of Jairus. 10:38–42 Mary and Martha. 18:18–27 The Very Rich Man. 20:19–26 Render unto Caesar the Things that are Caesar's. 22:7–38 The Last Supper. 22:39–46 The Agony in the Garden. 22:47–23:56 St. Luke's "Passion." 24:13–35 The Walk to Emmaus.

PARABLES

5:36–39 New Wine in New Bottles. 6:47–49 The House founded on the Rock. 8:4–15 The Sower. 8:16–18 The

Lighted Candle. 10:29–37 The Good Samaritan. 12:16–21 A Certain Rich Man. 12:35–39 The Watchful Servants. 12:42–48 The Faithful Steward. 13:6–9 The Unprofitable Fig Tree. 13:18–19 The Grain of Mustard Seed. 13:20–21 The Leaven. 14:7–11 The Seats at the Wedding Feast. 14:16–24 The Great Supper. 14:28–30 Counting the Cost. 14:31–32 The King's Reckoning. 15:1–7 The Lost Sheep. 15:8–11 The Lost Piece of Silver. 15:12–32 The Prodigal Son. 16:1–9 The Unjust Steward. 16:19–31 Lazarus and Dives. 18:1–8 The Importunate Widow. 18:9–14 The Pharisee and the Publican. 19:11–27 The Pounds. 20:9–18 The Vineyard.



A DENARIUS OF TIBERIUS
(MATT. 22:19)

(From Barton's "Archaeology and the Bible." Used by permission of the American Sunday-School Union.)

THE GOSPEL ACCORDING TO ST. JOHN

("Gift of God") (*C.* between 95 and 115 A.D.)

Symbol—An Eagle.

"After the other evangelists had written down the facts of the history, John wrote a spiritual Gospel." Clement of Alexandria (c. 200 A.D.).

We have seen that the first three Gospels present what is known as the "Synoptic Problem." This involves the determination, as far as possible, of the relation of the three records to their sources as well as to one another, of their dates, and of their authorship. The "Johannine Problem" is much more complex, touching as it does five books of the New Testament, not only the Fourth Gospel, but three Epistles and the Apocalypse known as the Revelation of St. John the Divine. It is our purpose here to indicate only the general results of moderate scholarship.

HEADPIECE OF THE FIRST CHAPTER OF JOHN FROM THE COVERDALE BIBLE (1535)

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The reliable Eusebius quotes from a lost work of Papias (140 A.D.), who was describing the methods by which the latter secured material concerning the early Church, as follows: "If anyone chanced to arrive who had been a follower of the elders, I (Papias) would inquire as to the sayings of the *elders,*—as to what Andrew or Peter *said,* or Philip or Thomas or James or *John* or Matthew, or any other of the Lord's disciples; also as to what Aristion and the *elder John,* the Lord's disciples, *say.*" From this passage it would seem clear that Papias is mentioning two Johns, one dead and the other living. After a somewhat general inclination to deny the authorship of the Gospel to John the Apostle and to make its date of composition very late, the tendency now is to attribute this work, or at least the substance of it, to him, as well as the First Epistle. Opinion is more divided about the Second and Third Epistles, although the linguistic evidence is very strongly in favor of the same authorship for all three. Many scholars attribute Revelation to John the Elder. Farther than this, we shall not go into the Johannine Problem.

The Gospel is a unified composition, but contains two passages which do not belong to it. One is the account of the woman taken in adultery (8:1–11); the other is the closing chapter. Both of these are in the style of the Synoptists. Why they were inserted here, or omitted by the Synoptists, we cannot tell.

The author, judged by his work, was a Hebrew, writing in Greek, but thinking in Aramaic. He knew Greek philosophy, quite probably was acquainted with Philo's effort to blend the best in that philosophy with Judaism, and was favorable to the conversion of the Gentiles. He shows

unquestioned literary skill in writing the book and in adapting the earlier Gospels to his particular purpose. Above all, he was a mystic and reflects his own spiritual experiences.

John gives an entirely different treatment of the Gospel story. A comparison with the Synoptic narratives shows us, for example, that where Matthew and Luke have historical prologues and Mark has none, John has a philosophical prologue. According to the three, the greater part of Christ's ministry takes place in Galilee or Samaria: in John it is nearly all in Judea. The time covered by the Synoptists' record is barely one year: by John, three and a half years. The Synoptists record parables and exorcisms: John has no parables, no exorcisms. In common with the other evangelists, John has the Passion and seven other events: the baptism, the cleansing of the Temple, the cure of the centurion's servant, the multiplication of the loaves, the walking upon the sea, the anointing at Bethany, and entry into Jerusalem. In the others, the realization of the Messiahship is slow: in John it comes immediately upon Christ's first appearance. There is a distinct difference in John's account of the baptism which is not stated as performed. The cleansing of the Temple is placed by the Synoptists four days before the crucifixion; by John three years previously, at the beginning of the ministry.

There are striking differences in the account of the Passion. In John, the institution of the Lord's Supper is omitted, as is the agony in the garden of Gethsemane. At Calvary, the soldiers instead of dividing the garments and casting lots on them, divide them into four parts and

cast lots on the seamless robe. The Synoptists do not mention the mother at the cross, whereas in the Fourth Gospel she is there with John. Here, alone, too, we have the account of the unbroken body, fulfilling the ordinance regarding the Paschal lamb, also of the blood and water flowing from the side of the dead Christ.

The main purpose of the Gospel is definitely stated in the last verse of Chapter 20, which is the real conclusion of the book: "But these things are written that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." This simple statement changes the emphasis of the other evangelists to the much more mystical idea of eternal life through belief. The working out of the theme is entirely different from that of the three others and implies a quite different audience. Note the recurrence of the words "Light," "Life," "Love."

We have seen that the earliest Gospel, the oral, was first given to a group of Jews who banded themselves together to form a society which should live in a new "Way," applying to their lives the teachings of their founder. This Gospel, however, spread to the Gentiles, and when propagated by the dynamic Paul, had so wide an acceptance throughout the Empire that under Nero (c. A.D. 64) the Christians in Rome were persecuted—St. Peter and St. Paul losing their lives then—and that under Domitian (A.D. 96) they were generally persecuted, especially in Asia Minor. This new doctrine gained the interest not only of the common people, but of the more favored classes. We recall that Luke wrote his finished biography in such a way as to gain the respect of the cultured

Hellenists who might easily be turned away by a crude unpolished presentation. But the Hellenistic world contained other persons, namely, those who, following the Greek tradition, speculated on things philosophically, and of these there were many. The schools of Athens persisted, not only in that city and in the much greater Alexandria, but throughout Asia Minor and the lands adjacent to the Eastern Mediterranean, precisely those regions in which Christianity was spreading. Coming to these people, the new doctrine was cordially received. To many of them, the philosophy of the new teaching was of greater interest than its application. Hence it now became food for speculation rather than a way of living. Many of those embracing it had held other philosophies and now attempted to blend these with Christianity. Such people, called "Syncretists" or "Mixers," caused grave concern to the Christian leaders. Especially were they anxious about a large group of philosophical teachers, later known as Gnostics, who were paying much attention to Christianity but were drawing the faithful away from what was felt to be its true interpretation.

Let us briefly consider Gnosticism which flourished in the age following Paul, who was mainly concerned with combating Judaistic tendencies. Such a menace was it felt to be to the early Church that at least seven or more Epistles endeavor to combat it. The movement perhaps began with the effort made by the Empire to unify all religions. It was held that as all possessed some good points, it should be possible to form a synthesis of them, including what Christianity had to offer. Added to this was the Greek speculative interest, already mentioned.

These Gnostics had built up a system which held that man while in the body was held captive by vile matter, and that after death he could not attain to the far-off realm where God was because he was separated from it by a great number of intervening realms, each presided over by a ruler of its own. The only remedy lay in knowledge (gnosis) of certain information given in past times to priests or wise men and handed down by them. There was, moreover, an exclusive tendency in the movement, as well as a disregard of conventions, including the moral ones, by which the uninitiated were bound.

When the Gnostics became interested in Christianity, they still retained this view of the remoteness of God. As to Christ, they held various opinions, one of the leading ones being that Jesus was a man, and that Christ, the divine person, came into him at baptism but left him on the cross. This meant, of course, that Christ really did not die, a teaching which would nullify much of the Christian doctrine. Gnosticism in other ways attempted to resolve Christianity into a speculative system, denying reality to Christ and regarding him simply as a divine principle. All of this, of course, was distinctly contrary to the teachings of the early Church. Inasmuch as the proponents of these views were claiming that they had attained to a more spiritual knowledge of God than the materialistic belief taught by the orthodox, it was felt highly necessary to combat the error and to provide the faithful with counter-arguments.

This Gospel thus assumes a controversial character. Not only is it written by a deeply spiritual man for whom his own experience would be sufficient, but by a pastor

who knows that in his flock are many who have to face the intellectual difficulties presented by such Gnostic opposition. This betokens a later origin. By now, too, the antagonism between Jews and Christians had greatly developed and bitter were the controversies between them. The parting of the ways had been indicated by St. Paul. Many of the believers needed to be strengthened also against these opponents. Then, too, some scholars think, from the frequent references to John the Baptist, that there was a movement on the part of his disciples to claim him as the Messiah. His place as subordinate to that of Jesus is clearly defined in this book.

The Gospel falls into two main divisions, the break coming at the end of the twelfth chapter. It is preceded, as we have seen, by a philosophical prologue of which we must speak for a moment. Matthew had traced the ancestry of Jesus back to David and Abraham; Luke, to Adam. John, in the opening phrase, "In the beginning was the Word," so reminiscent of the first words of Genesis, carries him back into eternity. The terminology is reminiscent of the Stoics who used "Logos," the Greek word translated "Reason" or the "Word," to denote the ultimate principle of the universe. Philo, the Jewish philosopher of Alexandria, could not accept "Logos" as equal to God; but made it an emanation from God by which he creates and controls the world, identifying it with the Word of God of the Old Testament. This idea the Fourth Evangelist adopts, making Christ the Word of God incarnate. The term "Word," is not applied to him after the prologue, probably because when he became Flesh, it was felt to be unsuitable.

The first part (Chapter 1:15–12:50) consists of a series of discourses arising out of various incidents and given to the outside world. Part two (Chapters 13–20) contains a series of discourses given during the Passion week to the disciples. It is interesting to note that many of the discourses in the first part are related to some Jewish festival. In Chapter 2:13, it is the Passover; in 5:1, it is not quite certain which feast; in 6:4, the Passover; in 7:2, the Feast of Tabernacles; in 10:22, the Feast of Dedication or of Lights; in 11:55 and 12, the Passover again. The discourses of the last half are delivered in this latter period. A close reading will reveal the fact that the figures used in the discourses often are drawn from the ceremonial of the festival. For example, Chapter 7 has as its setting the Feast of Tabernacles of which the two central themes were light and water. The Temple candelabra were lighted and water was drawn from the pool of Siloam. Hence Christ's use of the figures in, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water"; and, "I am the light of the world." This method of narrating an incident and then giving its interpretation in a discourse is characteristic of the Fourth Gospel. At the same time, by the choice and arrangement of the incidents, the narrative is carried forward in almost dramatic form. From the beginning there is an element of conflict between the friends of Light and its foes. As it advances, the forces of Darkness become more and more aggressive and finally reach the tragic climax; while those of Light, the disciples, have greater and more intimate revelation of their master and his mission.

The style shows traces of both Hebrew and Greek. There is much of Hebrew coordination and parallelism; much of Greek philosophical abstractness in the theological discussions. John, in contrast to the Three, is subjective. There is the antithesis of debate and much of the quality of the Greek dialogue. The narrative is simple, with vivid descriptive touches. In contrast to Matthew's exact prophetic quotations, John usually quotes without mention of the sources. Was it because they were so well known; or because the names of the authors would have little meaning? The composition as a whole is the most closely-knit, the most noble, the most spiritual of the Gospels. The impressiveness, the poetic quality, the lofty symbolism justify calling its author "John the Divine" and representing him by the soaring eagle.

QUOTATIONS

1:1	In the beginning was the Word, and the Word was with God, and the Word was God.
1:5	And the light shineth in darkness; and the darkness comprehended it not.
1:14a	And the Word was made flesh. (*Incarnatus est.*)
1:29b	Behold the Lamb of God, which taketh away the sins of the world. (*Agnus Dei.*)
1:46b	Can there any good thing come out of Nazareth?
1:47b	Behold an Israelite indeed, in whom is no guile!
3:3b	Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
3:16	For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.
4:9c	For the Jews have no dealings with the Samaritans.

4:24	God is a Spirit: and they that worship him must worship him in spirit and in truth.
4:35c	Lift up your eyes, and look on the fields; for they are white already to harvest.
4:37	And herein is that saying true, One soweth, and another reapeth.
5:35a	He was a burning and a shining light.
6:27a	Labour not for the meat which perisheth.
6:37b	Him that cometh to me I will in no wise cast out.
6:63a	It is the spirit that quickeneth.
7:24	Judge not according to the appearance, but judge righteous judgment.
7:46b	Never spake man like this man.
8:7b	He that is without sin among you, let him first cast a stone at her.
8:12b	I am the light of the world.
8:32	And ye shall know the truth, and the truth shall make you free.
9:4b	The night cometh, when no man can work.
9:21c	He is of age; ask him: he shall speak for himself.
10:10b	I am come that they might have life, and that they might have it more abundantly.
10:11a	I am the good shepherd.
10:16a, c	And other sheep I have which are not of this fold . . . and there shall be one fold, and one shepherd.
11:25	Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.
12:43	For they loved the praise of men more than the praise of God.
13:17	If ye know these things, happy are ye if ye do them.
13:34a	A new commandment I give unto you, That ye love one another.
14:6	Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

14:15	If ye love me, keep my commandments.
14:19c	Because I live, ye shall live also.
14:27	Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
15:1	I am the true vine, and my Father is the husbandman.
15:13	Greater love hath no man than this, that a man lay down his life for his friends.
16:2b	Yea, the time cometh, that whosoever killeth you will think that he doeth God service.
16:13a	Howbeit when he, the Spirit of truth is come, he will guide you into all truth.
16:33c	In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
18:38a	Pilate saith unto him, What is truth?
18:40	Then cried they all again, saying, Not this man, but Barabbas.
19:22	Pilate answered, What I have written I have written.
20:17a	Jesus saith unto her, Touch me not. (*Noli me tangere.*)
20:22–3	And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

PASSAGES

1:1–14 Philosophical Prologue—"In the Beginning was the Word." 1:34–51 The First Disciples. 3:1–21 The Discourse to Nicodemus. 4:4–42 The Women of Samaria. 6:26–66 The Bread of Life. 7:14–53 The Discourse at the Feast of Tabernacles. 8:3–11 The Woman taken in Adultery. 10:1–30 The Good Shepherd. 11:1–46 The Raising of Lazarus. 13:1–17 The Washing of the Disciples' Feet. 14:1–17:26 The Last

Supper Discourses. 15:1–8 The Parable of the Vine and the Branches. 18:1–19:42 St. John's "Passion." 20:1–18 Mary Magdalene and the Risen Lord. 20:19–29 Doubting Thomas. 21:15–22 Peter's Charge.

WORMWOOD
(From "The New Century Dictionary.")
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THE LIFE OF ST. PAUL

(Paul *means* "Little"; Saul *means* "Asked For") (5 A.D. to 64 A.D.)

Paul's life may be divided into four periods: (1) 5–35 A.D.; (2) 35–47 A.D.; (3) 47–56 A.D.; (4) 56–62 A.D.

(1) 5–35 A.D. YOUTH AND TRAINING

Paul, or Saul, as he was then called, was born of a strictly orthodox Aramaic-speaking family in Tarsus, a Roman free city, in the Province of Syria, twelve miles inland on the Cydnus river, and backed by the Taurus mountains. It was a cosmopolitan center through which many distinguished men passed, a busy mart alive with ships and caravans, furnished with all the features of Hellenistic civilization—baths, theaters, stadia, temples, market-places. It was also a center of culture, a university town. His acquaintance with Greek philosophy and Jewish Hellenism seems to have had little influence upon Paul, except in vocabulary. He was quite familiar with the Stoic philosophy, but remained a strict Hebrew in his thinking. His schooling in Tarsus, therefore, would have been that of the devout Jew of his time—memorization of historical instruction, of the stories of the fathers, and of the Psalms. It would have been given at home or in the synagogue.

At about fifteen Paul was sent to Jerusalem to receive

MAP TO ACCOMPANY THE LIFE OF ST. PAUL

the rabbinical training, in part from the famous liberal Gamaliel. Intended for a scribe, he endeavored to qualify for this profession by strict Pharisaic piety. At twenty-one, he returned to Tarsus, probably in 26 A.D.

The following years were spent in further preparation. Closer examination of Greek philosophy and of the Oriental mystery religions made the zealot more eager to uphold the strict Pharisaic views. He returned to Jerusalem to find that city profoundly stirred by the preaching of certain Galileans claiming that the long expected Messiah had come, had suffered death, had risen from the tomb and had ascended into heaven. The young Pharisee was aflame with indignation at this preposterous heresy which seemed to be claiming so many of his race, even some of the highest rank. This feeling is ultimately translated into action, the persecution of these misguided people. A climax is reached in the stoning of Stephen, a Hellenistic Jew, who with his dying breath prays for his assailants. His prayer was to be answered in wondrous wise. Saul falls into a frenzy and, breathing threatening and slaughter, drives forth hundreds of the Christians from Jerusalem, and in order to prevent the error from spreading, he determines to visit other cities. On the Damascus road, he has a soul-shaking experience from which he emerges a changed man. All the zeal which had been spent in eradicating the new cause is converted into promoting it, even at the risk of life and limb.

The Christians at Damascus who had been warned of Saul's coming must have experienced intense relief when they were informed by Ananias that the erstwhile persecutor had become one of them.

(2) 35–47 A.D.

Paul now seems to have retired to Arabia for three years to reconstruct his life and his thinking. Returning to Damascus, he encountered his own first persecution, so severe that his friends had to let him down from the city wall in a fish-basket. He made his way to Jerusalem, there to meet Peter and the others who had known Christ in the flesh and to receive from them the first-hand testimony of eye-witnesses. The two apostles spent a fortnight at the home of Mary, mother of John Mark. Barnabas, the man of Cyprus, was also there. Paul now preaches in support of that same doctrine which he had so bitterly denounced, only to arouse such opposition that he had to flee for his life. Friends accompanied him to Cæsarea where he took ship for Tarsus. For a period of nine years, he appears to have preached and taught in and around Tarsus, especially in the province of Cilicia, spending one year with Barnabas in Antioch, in whose company he went to Jerusalem bearing an offering to the famine-stricken brethren of that city.

(3) 47–56 A.D.

Now Paul sets out on his extended missionary work which falls into three periods.

Definitely set apart by disciples filled with the spirit of prophecy, Paul and Barnabas, accompanied by John Mark, sailed for Cyprus and preached throughout that island with encouraging results. They next went north to Perga in Pamphilia, thence to Antioch in Pisidia in the mountains of Phrygia. As their preaching in this place created opposition among the Jews, they had to leave for Iconium, eight

miles to the east. Here they met with similar opposition resulting in their flight to Lystra of Lycaonia where they were received as gods. But Jewish enemies from Antioch and Iconium still followed, instigating the people to stone them whereupon they fled to Derbe. Apparently they were not troubled in this place. After a time they courageously retraced their footsteps to Lystra, Iconium, Antioch of Pisidia, and Perga, sailing thence to Antioch where they reported their experiences.

While resting from his labors, Paul encountered disputes arising from certain Judaizing Christians who held that Gentiles in order to become Christians, must first become Jews. These differences were temporarily settled. Later, however, Peter, visiting Antioch, at first approved of the eating together at the same tables of the uncircumcised and the circumcised. Representatives of James arriving later at Antioch persuaded him not to sanction such a practice. Going on to Galatia, these trouble makers endeavored to disrupt the churches there and separate the Gentile from the Jewish Christians, at the same time seeking to undermine Paul's authority as an apostle. These circumstances are thought to have given rise to the spirited Epistle to the Galatians. Paul afterwards boldly faced Peter regarding the matter and the latter finally yielded.

The second missionary tour seems to have begun in A.D. 50, when Paul, leaving Barnabas to work in Cyprus with John Mark, takes Silas with him on a visit to the churches which he had founded in Galatia. In Lystra he finds Timothy who was to be such a faithful helper. As his Judaizing enemies once more create difficulties, in the autumn of the year he leaves Galatia for Asia, making his

way to Troas on the western coast. Here he has the vision of the Macedonian man asking him to come over and help them, and takes ship for Philippi, a Roman colony. The work begins favorably in this city; but the casting out of the devil from the damsel who was a source of revenue to her masters brought him active opposition, resulting in imprisonment. Released, he and his companions went on to Thessalonica. Here again the Judaizers stirred up trouble accusing the missionaries to the Roman authorities of creating disorder, the one thing which Rome would not tolerate. Another withdrawal was necessary, this time to Berea in Thessaly, and thence by sea to Athens. His preaching awoke no response among the philosophers of that ancient city. One wishes that Socrates might have been still alive, or even Plato. The next move was to Corinth,

MARS' HILL, ATHENS

(From Barton's "Archaeology and the Bible." Used by permission of the American Sunday-School Union.)

then a far more imposing city than Athens. Paul began his work timidly; but met with most encouraging results. Opposition did not prove effective: the enthusiasm of the Gentiles was too great. During his first winter here (51–52 A.D.) he wrote the Epistles to the Thessalonians.

(4) 52–56 A.D.

After eighteen months in Corinth, Paul decided once more to travel. Thus began the third missionary journey. First he went to Syria, then in 53 A.D. with headquarters at Ephesus definitely began work, reaching out to the surrounding districts. In the great city he became very unpopular because his teachings affected the business of many who made their living through trades related to the temple of Diana. At this time there came a misunderstanding with the Corinthian church. Paul went immediately to Corinth, but did so with the ulterior motive of going to Rome and making that city a base for work in Southern Gaul and Spain. Before doing this, however, he wished to conciliate the church at Jerusalem with a thank-offering. Taking the land route by Philippi, he sailed to Troas, thence went to Ephesus, where he bade farewell to many faithful friends, and finally arrived at Jerusalem. The city was crowded with pilgrims celebrating the Feast of Pentecost. He was well received by James and the elders; but because of his preaching was handed over to the Roman authorities. From them he appealed to Rome itself.

His journey to the Eternal City (56 A.D.) has been described by Luke. He was met by some of the brethren; but from statements in the letter to the Philippians we gather that the Church in Rome, although not antagonistic,

was not sympathetic. Paul hired a house for himself, living there under the surveillance of a soldier. Here it was, perhaps, that he wrote the so-called "Prison Epistles": Colossians, Philemon, Ephesians, and Philippians. In 61, he seems to have been released, after which there is good evidence for believing that he fulfilled a long-cherished wish to visit Spain. St. Clement of Rome (95 A.D.) speaks of his going "to the limit of the West." To a Roman of this time that could mean only Spain. He then seems to have returned to the East; but was arrested in the Neronian persecution of 64 and condemned. On the eve of execution, he wrote the beautiful passage incorporated in 2 Timothy. Reliable tradition tells of the apostle's beheadal on the Ostian Way, outside the city walls, not far from the spot where the great church to his memory stands.

THE ACTS OF THE APOSTLES

(*C.* 80 A.D.)

"Originally the sequel of the Gospel of Luke.... It is the one really primitive Church history, primitive in spirit as in substance; apart from it a real picture of the Apostolic age would be impossible. With it, the Pauline Epistles are of priceless historical value: without it, they would remain bafflingly fragmentary, often even misleading owing to their 'occasional' nature and emphasis." James Vernon Bartlet: Acts of the Apostles, Encycl. Brit., 14th ed., vol. 1.

All except extremely radical scholars regard the author of the Third Gospel as the author of Acts, considering that there is no good reason for doubting well-attested tradition. Indeed, it is generally considered that Acts is merely a continuation of the Gospel and that only greater reverence for the Gospel narrative caused the separation. That the two are from the same pen is proved by both external and internal evidence. There is the same vocabulary, the same literary excellence, the same appeal to the cultured Hellenistic world, the same desire to present Christianity to this Græco-Roman world as something far from the revolutionary movement that its enemies accused it of being, and the same presentation of the Roman authorities as dealing leniently with it.

The plan of the book continues that of the Gospel. As the former set forth the establishment by Jesus of the Kingdom of God, so Acts shows how his followers carried on the work sustained by that same power exercised now

by their master seated at the right hand of his Father. The scope of the Kingdom is universal; but its victory is to be attained, as was that of its Founder, only through suffering.

The unity of the work has been questioned. Especially has it been found defective in saying nothing about the latter days of St. Paul. Some scholars have even assumed that Luke either wrote or intended to write a third book dealing with this subject. It is reasonable to suppose, however, that the main object of the writer was to show how through the agency of the Holy Spirit the extension of the kingdom was carried on. All this is illustrated by a series of episodes giving glimpses of the growth of the Church.

About the date of composition, there is much difference of opinion; but somewhere about 80 A.D. seems to have the greater probability.

The work has a number of interesting characteristics. We find the same universality that we find in the Gospel. The supernatural is emphasized likewise. There is the same stress upon brotherhood, the same sympathy with the poor and needy. The number of speeches is striking. The view that the speeches are freely paraphrased after the fashion of Thucydides and the other Greek historians is not so reasonable as that they are abstracts of much longer ones. Rhetorically, some of them are exceedingly fine.

As to the sources, we must always keep in mind the opening verses of the Gospel. The material was carefully selected from various documents or from eye-witnesses. Special interest attaches to the "We" passages—Chapters 16:10–17; 20:5–21:18; 27–28:16—which are generally considered to be extracts taken from the author's travel-diary.

Historically, Acts is of the highest importance. It is, as Bartlet says, the one authentic picture of the primitive Church and has the additional value of rendering intelligible much of the Pauline literature. Recent archaeology has vindicated surprisingly the accuracy of both Luke and the Acts. The author has given such a faithful account of names of persons and places, of titles, of geographical boundaries, that we feel him to be otherwise trustworthy.

As we have indicated, the work is really an apology for the Church, especially the Gentile Church, not against Jewish Christianity, as in so much of Paul's writing, but against Judaism. The author clearly sets forth the idea that although Christianity has sprung from Judaism, it has parted company with it, refusing its exclusive and legalistic character and proclaiming itself a universal religion.

The contents may be considered to fall into two divisions, about Chapter 15:35. Peter is the main character in the first part; Paul, in the second. The matter is divided between Paul, Peter, and the other disciples in the ratio of 3:2:1.

The material of the book seems to fall into six parts, each ending with a summarizing statement:

A. (1:1–6:7)

Following the divine commission to preach the gospel to every creature, beginning at Jerusalem, the Holy Ghost descends on the day of Pentecost. The Church is founded in Jerusalem and through the preaching of Peter its membership in that city is added to.

> "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

B. (6:8–9:31)

Through the martyrdom of Stephen, the disciples are scattered abroad. They bear their message to other parts of Palestine.

"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

C. (9:32–12:24)

The Church spreads still farther reaching Antioch. Cornelius, the Roman centurion, is converted and baptized.

"But the word of God grew and multiplied."

D. (12:25–16:5)

With Paul's first missionary journey, the Church reaches Galatia. Paul confers with Peter at Jerusalem.

"And so were the churches established in the faith and increased in number daily."

E. (16:6–19:20)

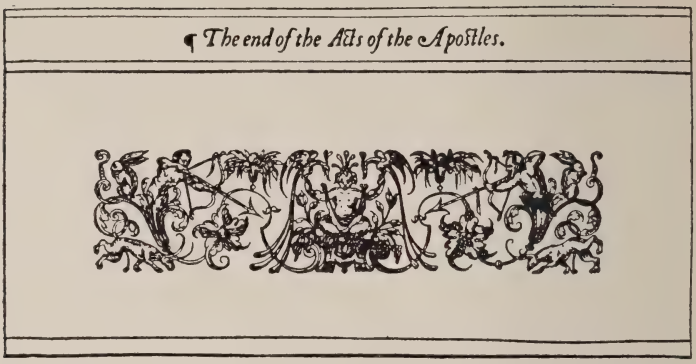
The Church crosses to Europe. Paul visits Macedonia and Greece.

"So mightily grew the word of God and prevailed."

F. (19:20 to end)

Paul arrives at Rome.

"Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."



COLOPHON OF THE ACTS FROM KING JAMES' VERSION OF THE BIBLE (1611)

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QUOTATIONS

5:4d	Thou (Ananias) hast not lied unto men, but unto God.
9:5c	It is hard for thee to kick against the pricks.
10:15b	What God hath cleansed, that call not thou common.
10:34b	Of a truth I perceive that God is no respecter of persons.
13:22c	A man after mine own heart.
14:11c	The gods are come down to us in the likeness of men.
14:15b	We also are men of like passions with you.
16:9	And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.
17:23	For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

17:28a For in him we live, and move, and have our being.
21:39c A citizen of no mean city.
24:25b Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.
26:5b After the most straitest sect of our religion I lived a Pharisee.
26:24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.
26:28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

PASSAGES

1:12–2:4 The Election of Matthias and the Day of Pentecost. 4:32–5:11 Ananias and Sapphira. 8:9–24 Simon the Sorcerer. 9:1–22 Saul on the Damascus Road. 10:1–48 The Baptism of Cornelius. 15:1–31 The Dispute concerning Circumcision. 20:23–41 Great is Diana of the Ephesians. 24:1–25:27 Paul before Felix and Festus.

THE SPEECHES

2:14–36 Peter on the Day of Pentecost. 3:12–26 Peter at the Gate Beautiful. 7:2–53 Stephen before the Council. 10:34–43 Peter at the Baptism of Cornelius. 11:5–17 Peter to the Judaizing Party at Jerusalem. 13:16–41 Paul to the Synagogue at Antioch in Pisidia. 17:22–31 Paul at Mars Hill in Athens. 20:18–35 Paul's Farewell to the Elders of Ephesus. 21:39–22:21 Paul's Defence at Jerusalem. 26:2–23 Paul before Agrippa.

THE EPISTLES OF ST. PAUL

"Why have the letters of Paul helped me? . . . by leading me to an understanding of the human way of the Gospel. Through Paul I relived my spiritual problems, as through him I found their solution." Robert Norwood: The Heresy of Antioch.

Some of these letters are the earliest surviving writings of the Christian Church. They were the follow-up of Paul's missionary activities. After founding a local church, he would keep in touch with it through epistles. Contrary to opinion sometimes expressed, they were not composed hurriedly, but carefully; for they were intended to be read aloud, some of them to be passed around among the churches, as we learn from the fourth chapter of Colossians. This fact will account in part for the rhetorical features found in several of them. Written to meet definite situations or to answer urgent questions, they have a vitality and directness as well as argumentative effectiveness.

Although Paul's name is attached to thirteen of the epistles, most scholars agree that the so-called Pastoral Epistles, addressed to Timothy and Titus, were given their present form many years after Paul's time and that they contain carefully preserved epistolary fragments coming from him.

There are great differences of opinion as to the dates of composition of the Epistles. The following represents

a consensus of moderate scholarship. Galatians was the earliest, written about 50 A.D., when Paul, resting at Antioch after his first missionary journey, learned of the efforts of the Judaizing Christians to undermine his work in Southern Galatia. The Epistles to the Thessalonians were the first letters of the second missionary journey, sent from Corinth during Paul's first winter there (A.D. 51–52). I Corinthians and part of II Corinthians were written from Ephesus, during the third missionary journey. The main part of II Corinthians was written from Thessalonica, in A.D. 57, when Paul was on his way to Corinth to settle the difficulties in the church there. During his three months' stay in Corinth (A.D. 57), the Epistle to the Romans was written. The so-called "Prison Epistles," Colossians, Philemon, Philippians, Ephesians, were written either at Caesarea (A.D. 58–60) or after the arrival in Rome (A.D. 60–62). On this point, scholarly opinion is divided. Some of the Pauline fragments embedded in the Pastoral Epistles were certainly written from Rome, notably the touching passage in Timothy composed on the eve of execution. Although the subject matter of the Pauline Epistles is most diverse, there are some outstanding problems which engaged the apostle's attention.

First, there were the attempts of the Judaizing Christians to force the Gentile converts first to comply with the requirements of the Law. The effort to combat this movement has its vigorous expression in the Epistle to the Galatians. Afterwards, in the Epistle to the Romans, the same subject is treated at greater length.

Secondly, certain converts were seeking to combine

Gnosticism in one or other of its forms with Christianity. This theme, dealt with especially in Colossians and in Ephesians, is mentioned in the Pastoral Epistles.

Thirdly, there was the very serious problem presented by the Greek world's acceptance of Christianity. This world was characterized by a laxity of morals, by a tendency to break up into factions, and, among its intelligentsia, by a love of philosophical disputation. It was interested, very much so, in the Christian philosophy; but to put it into practice by the introduction of a higher standard of morals and a harmony such as the new teaching called for was quite another thing.

THE EPISTLE TO THE ROMANS

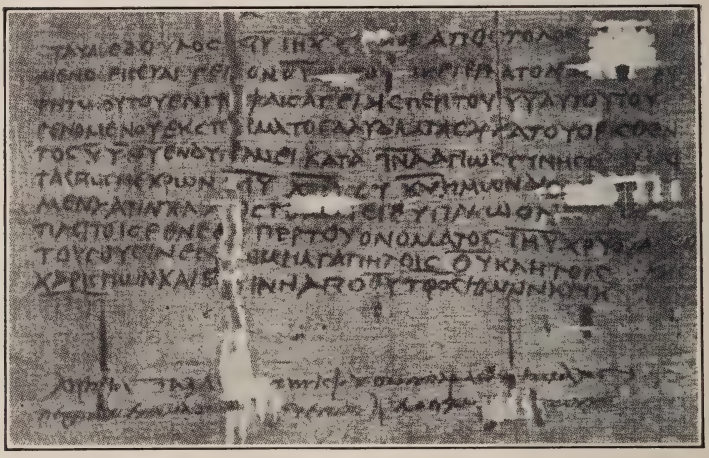
(55–56 A.D.)

"It is the most ambitious of all his letters—the only one in which he tries to present his thought in systematic fashion, weighing carefully every sentence and word.... What seems at first sight a labored theological argument is, in reality, an impassioned appeal to all Christian men to recognize their duty as stewards of a universal message... it was written for no other purpose than to kindle the missionary spirit." E. F. Scott: The Literature of the New Testament.

This letter, the most elaborate of Paul's Epistles, seems certainly to have been written from Corinth at the end of the Third Missionary Journey. For some time Paul had had the idea of making the capital city of the Empire a basis for further operations in the West. Although his general policy had been not to undertake work where it had already been begun, the justification in this case would have been the uniqueness of the city to which all roads led and from which they radiated. The Christian community in Rome unquestionably contained both Jews and Gentiles; the former probably in the majority, as may be gathered from the extensive references in this epistle to the Law and the detailed discussion about Abraham.

Paul, in order to prepare the way for his coming, wishes to make a clear statement as to his teachings; and takes this opportunity to work out his position very carefully, almost exhaustively. Much of the material had been al-

ready presented in writing to the Galatians; but in contrast to the impassioned style of that epistle, this is treated calmly and dispassionately, now in the expository, now in the forensic style. It moves majestically. The arguments are marshalled systematically. As this group of Christians



SHEET OF PAPYRUS CONTAINING ROMANS 1:1-7

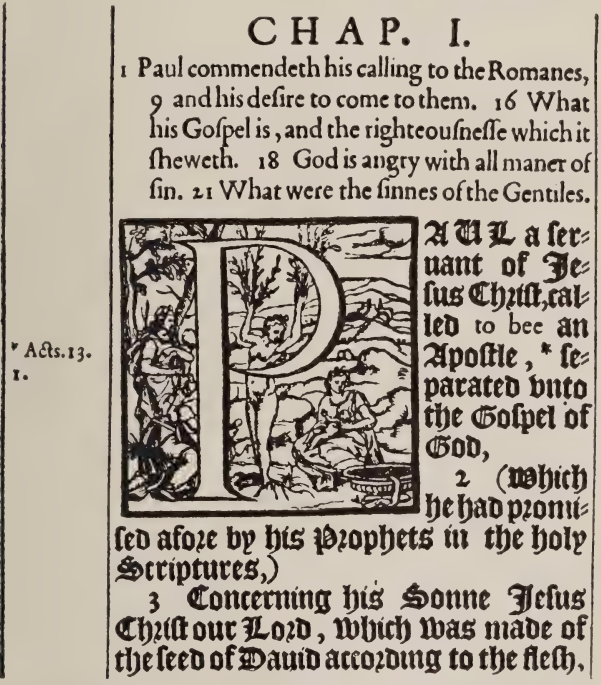
This sheet is written in Greek uncials and comes from Oxyrhynchos, Egypt.

(Courtesy of the Semitic Museum, Harvard University.)

is unfamiliar to the apostle, the letter lacks the intimacy of some of the others. Much of it has a theological tone.

The theme of the whole is found in two verses of the first chapter: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

For therein is the righteousness revealed from faith to faith; as it is written, The just shall live by faith." "The Gospel, the power of God unto salvation"—that is the subject.



CHAP. I.

1 Paul commendeth his calling to the Romanes, 9 and his deſire to come to them. 16 What his Goſpel is, and the righteouſneſſe which it ſheweth. 18 God is angry with all maner of ſin. 21 What were the ſinnes of the Gentiles.

PAVL a ſeruant of Ieſus Chriſt, called to bee an Apoſtle, * ſeparated vnto the Goſpel of God,

* Acts. 13. 1.

2 (which he had promiſed afore by his Prophets in the holy Scriptures,)

3 Concerning his Sonne Ieſus Chriſt our Lord, which was made of the ſeed of Dauid according to the fleſh,

ORNAMENTAL CAPITAL OF EPISTLE TO THE ROMANS FROM KING JAMES' VERSION OF THE BIBLE (1611)

(Reproduced by permission of The Huntington Library, San Marino, California.)

The epistle falls into two parts: Chapters 1–11 and Chapters 12–15. Chapter 16 is considered by many scholars as not belonging to it.

As in the Galatian letter, Paul advances the doctrine that Christianity has grown beyond its original stage of a sect of Judaism. This sect had been distinguished from the main body of the Jewish faith by the belief that the long-looked for Messiah had come in the person of Jesus, by certain practices like baptism and the Lord's Supper, and by the indwelling of the Holy Spirit. Paul now taught that the Jewish Church was no longer the exclusive repository of the faith once delivered to the patriarchs and prophets; but that, for the Gentiles at least, its regulations were not binding. The Jewish Christians might consider the Law as binding; but it was no longer the means of salvation, its place being taken by belief in the risen Christ.

In developing his position, the apostle reasons that man by sin has separated himself from his Maker. Both Jew and Gentile—all have sinned and come short of the glory of God—there is none that doeth good, no not one. It can be readily seen that this was throwing down the gauntlet to the Jewish teaching which held that a man might attain perfection by the absolute keeping of the Law. The Jew, Paul argues, has, historically, an advantage, for unto him were committed the oracles of God; but neither the Jews with their Law, nor the Gentiles, doing by nature the things contained in the Law—a law unto themselves—have made peace with God. All are separated from him by their sin. This reconciliation can be accomplished only through faith in Jesus Christ, that transforming experience which produces from within all the results that the Law strives to attain from without. The believer gains a freedom that brings with it the gift of eternal life. From the

warfare between his members and his mind the sinner is delivered, once he is in Christ Jesus; for as many as are led by the Spirit of God are the sons of God, and all things work together for good to those who love God. Nothing shall separate them from the love of God which is in Christ Jesus.

The influence of this epistle theologically has been immense. The main ideas—the universality of sin, God's generous favor, or grace, to man, the redemptive power of faith in Christ, the substitution of the inward and transforming workings of the Spirit for the legal relationship which had obtained under the Law—these have determined largely the direction of subsequent Christian thinking. The term "justification," so frequently associated with the epistle, is the translation of a Greek word better rendered "acquittal," and means simply God's forgiveness for sins committed by the sinner before his acceptance of Christ. Judaism held that complete observance of the Law might obtain forgiveness. To the Judaizing Christian, belief in Christ and allegiance to him, were desirable; but not the main thing. Paul cannot tolerate this. Mere works, however good, are as nothing compared with vital faith in Jesus.

The fate of the Chosen People, who had rejected Christ and to whom Paul himself belonged, was a matter of deep concern to him. In Chapters 9–11 he treats of this question. The apostle is optimistic. His heart's desire and prayer for Israel is that they may be saved. From the fact that they are not all Israel, which are of Israel, or, in other words, that a faithful remnant, the Jewish Christians, have accepted the Messiah, he hopes that the whole nation may

be converted before the Second Coming. Paul finds in the ancient writings assurances that a remnant shall be saved. In times past, those who have not believed have found mercy. God hath shut them all up together in unbelief that he might have mercy upon all.

Chapters 12–15 contain practical suggestions, good advice, as well as loftiest spiritual ideals expressing the essence of Christianity. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." "Love worketh no ill to his neighbour: therefore love is the fulfilling of the Law." "None of us liveth to himself." "Let us therefore follow after the things which make for peace."

As we have indicated, many scholars feel that Chapter 16, except possibly the last three verses, contains greetings to friends in Ephesus rather than in Rome. By Paul they are certainly written; but it seems unlikely that the apostle would have known so many people in a city which he had never visited. Besides this, nearly all the names are Greek, a less likely condition of things in Rome. Then, too, Priscilla and Aquila, along with all Jews, had not long before been ordered by Claudius to leave Rome. They had gone to Ephesus where their house had become the meeting place for the church. It is improbable that they should have returned so soon to Rome and that their house here should so soon have assumed the same position as it had in Ephesus. It is reasonable, therefore, to suppose that this collection of greetings and salutations addressed to the Ephesian church has been mistakenly attached by a copyist to the Roman letter. Or might not Paul have wished the

church in Ephesus to see this most carefully worked out statement of his position, and have transmitted a copy to them, adding greetings? The statement in Colossians, asking the members of that church to forward their letter to the Laodiceans, and to read his letter to them, makes this theory tenable.

In any discussion of Romans one can hardly omit mention of the famous Karl Barth. This paradoxical German professor of Swiss birth, a fundamentalist and no fundamentalist, who writes a commentary which is not a commentary, who believes that life is death, that when a man knows he is lost he is saved, who has challenged religious liberalism, evolution, politics, science, who is credited with rescuing European Protestantism from decay if not extinction, who is theologically the most hated and the most praised man in Germany, this Karl Barth by his volume on Romans * has attracted more attention than any other religious teacher in modern times.

In his series of sermons on this Epistle, Barth turns away from theories as to the immanence of God in nature and man. Man is hopelessly lost and by no effort of his own can reach the Divine. Liberalism and mysticism alike are disregarded by this teacher. The Divine must come down to the human, and has done so in Jesus Christ who is revealed through the Word of God. This Word can be apprehended only by faith. Eternity to which God belongs and Time in which man exists are of utterly different nature. The latter cannot know the former. Only when God comes to the man who realizes how completely he is

* Karl Barth: The Epistle to the Romans, trans. Edwin C. Hoskyns, Oxford University Press, London, 1933.

lost is there salvation. No political, social, or theological program can avail. Only as the individual rightly relates himself to God can society be saved. No comparative or progressive method will suffice. No religious experience of another can be accepted, not even that of Paul as expressed in this letter. Barth wishes to give us not the apostle's knowledge or feeling, but the Word of God which transformed Saul into Paul. God must force us to die in order that we may taste the depth of the riches both of his wisdom and knowledge.

Whatever we may think of Karl Barth's teachings and their applications, we must admit that in this so-called commentary on Romans he has deeply stirred the religious world and has shown every mark of the prophetic spirit.

QUOTATIONS

1:17c	The just shall live by faith.
2:11	For there is no respect of persons with God.
2:14b	These, having not the law, are a law unto themselves.
3:8b	Let us do evil, that good may come.
3:10b	There is none righteous, no not one.
3:18	There is no fear of God before their eyes.
3:23	For all have sinned, and come short of the glory of God.
5:5a	Hope maketh not ashamed.
6:23a	For the wages of sin is death.
7:21	I find then a law, that, when I would do good, evil is present with me.
8:22a	The whole creation groaneth.
8:26c	Groanings that cannot be uttered.
8:28	And we know that all things work together for

good to them that love God, to them who are the called according to his purpose.

8:31b If God be for us, who can be against us?

9:6b For they are not all Israel, which are of Israel.

10:2b They have a zeal of God, but not according to knowledge.

10:13 For whosoever shall call upon the name of the Lord shall be saved.

11:13b I am the apostle of the Gentiles.

11:17b Thou, being a wild olive tree, wert graffed in among them.

11:25b Wise in your own conceits.

11:33c Ways past finding out.

12:3b Not to think of himself more highly than he ought to think.

12:9b Abhor that which is evil; cleave to that which is good.

12:11a Not slothful in business.

12:17a Recompense to no man evil for evil.

12:18 If it be possible, as much as lieth in you, live peaceably with all men.

12:19c Vengeance is mine; I will repay, saith the Lord.

12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head.

12:21 Be not overcome of evil, but overcome evil with good.

13:1c The powers that be.

13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

14:7a For none of us liveth to himself.

14:14b There is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

14:19a Let us therefore follow after the things which make for peace.

15:1a We then that are strong ought to bear the infirmities of the weak.

PASSAGES

5:1–9 Peace with God through Faith. 7:14–8:39 The Inner Conflict in Man. 12:1–21 Practical Suggestions for Christian Living.

THE EPISTLES TO THE CORINTHIANS

(53–54 A.D.)

"What he has in mind, and what he says that the Corinthians lack, is the spiritualization of their faith. . . . As the letter to the Galatians had struck the note of liberty, so that to the Corinthians resounds with the note of spirituality." Francis G. Peabody: The Apostle Paul and the Modern World.

"It is right with Jowett to observe the resemblance between Galatians and Second Corinthians. 'In both there is the same sensitiveness about points of difference, the same remembrance of his own infirmity while he was yet with them, the same consciousness of the precarious basis on which his own authority rested in the existing state of the two churches. Abruptness of style is characteristic of both; the excitement of feeling seems to clog the current of ideas'." James Moffatt, II Corinthians, Encycl. Brit., 14th ed., vol. 6.

It is probable that we have in these two Epistles the fragments of two and the greater portion, if not all, of two others, written to this most important Gentile church. We know from I Corinthians 5:9 that a previous letter had been written warning the faithful against keeping company with those of their number who had been guilty of immoral conduct. We also learn in I Corinthians 1:7 that the members of this church had written Paul regarding a number of questions, especially moral ones. Furthermore, in II Corinthians 3:3–4, Paul speaks of having written them under painful circumstances: "For out of much affliction and anguish of heart I wrote unto you with

many tears, not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." It seems unlikely that this last letter is identical with the first one we have mentioned.

Let us piece together the occasions for writing these Epistles. The Corinthians were typical Greeks. Interested in philosophy, their quick minds seized on Christianity. Many of them embraced it; but when it came to putting into practice the ethical requirements of the new teaching, there were not a few in the highly immoral atmosphere of the great pleasure-loving city who failed to do so. Also, Greek-like, there were many dissensions and divisions in the new church. When Paul was settled in Ephesus, a letter came asking about some of these matters, the letter referred to in I Corinthians 5:9. To this the apostle sent an answer which gave rise to misunderstandings. This letter is lost, although it is possible that a fragment of it survives in II Corinthians 6:14–7:1. His second letter, therefore, is our I Corinthians.

In it Paul not only goes more explicitly into moral questions, into problems of the married and of the single state, but also treats of the resurrection, the operation of the Holy Spirit, the party-divisions in the church, participation in heathen feasts, and various instructions. Included in these are the classics, the ode on Charity and the discourse on Immortality, found in chapters 13 and 15 respectively.

Whether this letter gave offence or not, we do not know. Reports continued to reach Paul in Ephesus, some of them of such a serious nature that he paid a hurried visit to Corinth, only to be insulted by members of the church. On his return to Ephesus, he wrote the letter, a portion of

which survives in II Corinthians 10–13. In tone, these chapters differ greatly from the first part of the Epistle. Definitely controversial they are at times doubtful and ironical, denouncing false teachers and vindicating his own position as an apostle, thus making it easy to believe that this is a portion of the painful letter sent after his unhappy experience.

This missive, taken to Corinth by Titus, was well received. The church repented. Paul, having at this time suddenly terminated his work in Ephesus, hastened to Corinth. In Macedonia he met Titus with his good news. So pleased was the apostle that he wrote the letter found in II Corinthians 1–9, sending it to Corinth in advance of his coming. It is a joyous message, with explanations and expositions, but full of thanksgiving and gratitude for the reconciliation.

The Corinthian Epistles, as a whole, are of the highest importance. They give us intimate glimpses into the workings of primitive Christianity among the Gentiles, revealing clearly the problems arising out of its application to diverse situations. They give us much of Paul's most mature thinking as well as some of his supremely beautiful writing. Suggestions are offered on a wide range of practical things. In style, they are intimate, personal, impassioned, ranging from deepest despair and bitter reproach to sublimest poetry and loftiest emotion.

QUOTATIONS

First Corinthians

1:23	But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.
3:6	I have planted, Apollos watered; but God gave the increase.
3:15b	But he himself shall be saved; yet so as by fire.
3:19a	For the wisdom of this world is foolishness with God.
4:20	For the kingdom of God is not in word, but in power.
5:3a	Absent in body, but present in spirit.
5:6b	Know ye not that a little leaven leaveneth the whole lump?
6:12a	All things are lawful unto me, but all things are not expedient.
6:19a	What? know ye not that your body is the temple of the Holy Ghost which is in you?
6:20a	For ye are bought with a price.
7:31b	The fashion of this world passeth away.
7:33	But he that is married careth for the things that are of the world, how he may please his wife.
8:13	Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.
9:10c	He that ploweth should plow in hope.
9:22b	I am made all things to all men.
10:12	Wherefore let him that thinketh he standeth take heed lest he fall.
10:26	For the earth is the Lord's and the fulness thereof.
10:31	Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
13:4a	Charity suffereth long and is kind.

13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

13:12 For now we see through a glass darkly; but then face to face.

13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

14:40 Let all things be done decently and in order.

15:10 But by the grace of God I am what I am.

15:33 Evil communications corrupt good manners.

15:55 O death, where is thy sting? O grave, where is thy victory?

PASSAGES

First Corinthians

1:17–2:16 The Wisdom of Words and the Wisdom of God. 9:24–27 The Race of Life. 11:23–29 The Lord's Supper. 13:1–13 The Hymn to Charity. 15:1–58 The Resurrection of the Dead.

QUOTATIONS

Second Corinthians

1:17c That with me there should be yea, yea, and nay, nay.

3:6c The letter killeth, but the spirit giveth life.

3:17b Where the Spirit of the Lord is, there is liberty.

4:18b For the things which are seen are temporal; but the things which are not seen are eternal.

5:1c A house not made with hands, eternal in the heavens.

5:6b Whilst we are at home in the body, we are absent from the Lord.

5:14a For the love of Christ constraineth us.

5:17 Therefore if any man be in Christ, he is a new

creature: old things are passed away; behold, all things are become new.

6:2c Behold, now is the accepted time; behold, now is the day of salvation.

6:14a Be ye not unequally yoked together with unbelievers.

9:7c God loveth a cheerful giver.

9:15 Thanks be unto God for his unspeakable gift.

11:14 And no marvel; for Satan himself is transformed into an angel of light.

11:19 For ye suffer fools gladly, seeing ye yourselves are wise.

12:7b There was given to me a thorn in the flesh.

12:15a And I will very gladly spend and be spent for you.

13:8 For we can do nothing against the truth, but for the truth.

PASSAGES

Second Corinthians

4:5–6:10 The Glory of Paul's Ministry. 11:18–30 Paul's Chief Boast.

THE EPISTLE TO THE GALATIANS

(49 A.D.)

"The letter to the Galatians is, in its main intention, an indignant defence of Christian liberty, a passionate protest against religious provincialism." Francis G. Peabody: The Apostle Paul and the Modern World.

Although there is much disagreement among scholars as to both the date and the destination of this letter, it seems highly probable that it was written in Antioch by Paul in A.D. 49–50 when the apostle was resting after his first missionary journey, and that it was intended for the group of churches which he had just founded in Southern Galatia. It will be remembered that he here encountered opposition from the Judaizing Christians who after his departure continued their work. Word had, therefore, reached Paul that these opponents had succeeded in winning over the recent converts, persuading them that in order to become Christians they must first become Jews and comply with all the requirements of the Law. In order to gain their point, they had challenged Paul's apostleship.

His answer is one of the most vital pieces of Biblical literature and is, moreover, a historical document of the utmost importance. The statement has been made that the first two chapters of Galatians "constitute the bedrock of early Christian history." In them Paul defending himself gives an impassioned account of his early life, of his

conversion, of the disputes which arose between himself and Peter over the Gentile Christians, and of the settlement of that dispute.

Theologically, also, the Epistle is highly significant. It is the first formulated statement of the parting of the ways. No longer is Christianity to be considered a sect of an exclusive Judaism whose members added to their strict observance of the Law certain beliefs and practices, such as baptism and the breaking of bread. The Jewish Christians felt that it was their mission primarily to convert the other Jews to their belief. Gentiles who might come to the new light, as they had previously done to the older Judaism, could enter the Jewish Christian church. They would, however, always be on a somewhat lower plane than the chosen people.

Paul's declaration in Galatians is revolutionary, in fact, nothing short of a statement that the Jewish church has fulfilled its mission, namely, that of a stage of preparation for Christianity; that the Law of Moses is not binding on Gentiles; that actually it is no longer a means of salvation, its place having been taken by belief in Jesus Christ as the Savior of the world. Faith supplants the Law. Salvation is no longer to be gained by an imposition from without, by observance of the Law, but is to arise from within, coming from the grace granted to the Christian believer—an entirely different principle. Thus was Christianity divorced from Judaism to become a worldwide, a catholic, religion.

In point of style the Epistle is intensely earnest, even passionate in its appeals and reproaches. It moves rapidly. The crisis in the early Church, involving the whole future

of Christianity, is handled with all the vigor that the dynamic personality of the writer can command. So urgent is the case that Paul omits the usual greetings. The last eight verses are not dictated, as was his custom, but added in his own hand and written in large emphatic letters.

QUOTATIONS

2:9a	And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship.
3:13c	Cursed is every one that hangeth on a tree.
3:28	There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
5:16	This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
6:2	Bear ye one another's burdens, and so fulfil the law of Christ.
6:7	Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.
6:9a	Let us not be weary in well doing.
6:14a	But God forbid that I should glory, save in the cross of our Lord Jesus Christ.

PASSAGES

1:6–2:10 Paul's Defence of his Apostleship. 5:16–6:10 The Fruits of the Spirit.

THE EPISTLE TO THE EPHESIANS

(*C.* 59–61 A.D.)

"The book of the New Testament, the most general of all the Pauline epistles and the one having the least apparent reference to an immediate occasion, may be described as a solemn contemplation of the lofty privilege into which God's eternal purpose has brought believers in Christ, followed by an exhortation to conduct worthy of this high calling.... The theme of the epistle has often, but not quite adequately, been described as the unity and divinity of the Church." James Hardy Ropes: Ephesians, Encyclop. Brit., 14th ed., vol. 8.

It is generally agreed now that this Epistle was not written specially to the church in the great metropolis of western Asia Minor; but was a circular letter to be sent around to the various churches in that vicinity for which Ephesus formed a base of operations. This view is supported by the fact that there are in it none of the intimate personal greetings or details found in the other letters. Their absence in a communication to a group with which the apostle had spent so much time and in which, as we learn from the account of his farewell to them in Acts, he had so many warm friends, leads one to the above opinion. At least two of the earliest manuscripts omit the words, "at Ephesus," in the opening sentence. Some scholars, therefore, hold that a blank was left here, to be filled in with the name of whatever church read it. It might

have gained its final name because of ultimately being received by the Ephesians.

Much of the subject matter is treated also in the Epistle to the Colossians with which it should be closely compared. Lacking the controversial matter, which was aimed at some specific condition in Colossae, it nevertheless presents striking similarities in thought. After the general greetings, we find the same praise to God for his spiritual blessings "in heavenly places." (Note the number of times this expression occurs.) They are praised for their trust in Christ who is exalted as the chief corner stone of the church, which is the household of God, built up on the foundation of the apostles and prophets.

The controversy found in Galatians is apparently not a live issue with this group. It is assumed that Christ Jesus has abolished the enmity, even the law of commandment found in ordinances, making of twain one new man, so making peace. The Church is presented figuratively as a building and again as a body of which Christ is the head and the individuals are the members.

The recurrence in this Epistle, as well as in Colossians, of the words "mystery" and "knowledge" continues to raise the question as to whether Paul was really influenced in his formulation of Christianity by the current mystery religions as well as by Gnosticism, selecting from them those things that were good; or whether in addressing these groups in Asia Minor, familiar with these systems, he used a terminology which they would understand. Let us examine the Epistle with this in mind.

God has made known to them the "mystery" of his will. The prayer is made that God may give them the spirit of

"wisdom and revelation" in the "knowledge" of him. God has made known unto Paul the "mystery" of Christ which in other ages was not made "known" unto the sons of man, as it is now revealed unto his holy apostles and prophets by the Spirit. Paul is given the grace to preach among the Gentiles the unsearchable riches of Christ and to make all men see what is the fellowship of the "mystery" which from the beginning of the world hath been "hid" in God, to the intent that now unto the principalities and powers in heavenly places might be "known" by the church the manifold "wisdom" of God. A comparison is made between the relation of husband and wife in marriage and Christ's relation to the Church, the latter being spoken of as a great "mystery." And after the superb call to be strong in the Lord and an enumeration of the armour of the Christian, Paul urges them to pray that utterance may be given him to make known the "mystery" of the gospel.

From the above one can see just why some scholars think that they find in these Epistles influence from the mystery religions and Gnosticism.

In general, Ephesians stresses the relation of Christ to his Church; whereas Colossians stresses the all-sufficiency of Christ as the mediator between God and man.

The general injunctions concluding the letter are of unusual interest, some of them of rare beauty. Paul's condition as a prisoner is reflected in the proud reference to himself as "an ambassador in bonds," truly a contrast to the other ambassadors in the imperial city.

QUOTATIONS

2:6b	And made us sit together in heavenly places.
2:17	And came and preached peace to you which were afar off, and to them that were nigh.
2:20b	Jesus Christ himself being the chief corner stone.
3:8c	The unsearchable riches of Christ.
4:5	One Lord, one faith, one baptism.
4:14b	Tossed to and fro, and carried about with every wind of doctrine.
4:26	Be ye angry and sin not: let not the sun go down upon your wrath.
5:8b	Walk as children of light.
5:16	Redeeming the time, because the days are evil.
6:12c	Spiritual wickedness in high places.
6:17b	The sword of the Spirit, which is the word of God.

PASSAGES

2:11–22 The Citizens of the Household of God. 3:1–21 The Mystery of the Love of Christ. 4:1–16 The Unity of the Faith. 5:10–18 Spiritual Armor.

THE EPISTLE TO THE PHILIPPIANS

(56–60 A.D.)

"The letter is an affectionate personal message from St. Paul in the evening of his life to a church with which his relations had been exceptionally friendly.... The apostle's chief prayer is that their emotional warmth may ripen into insight and understanding, and his concern for them is solely for their Christian principles of conduct." James Moffatt: Philippians, Encyclop. Brit., 14th ed., vol. 17.

It was at Philippi, where the Roman conspirators, Brutus and Cassius, met their defeat and death, that Paul began his missionary work in Europe. Landing at Neapolis, eight miles to the southeast, he proceeded to the city for which it was the port. Here on a sabbath, by a river side, where prayer was wont to be made, he and his companion sat down and spoke to the women who resorted thither. As a result, Lydia, a seller of purple of the city of Thyatira, became a convert. With the baptism of herself and her house, the Church was begun in Philippi. The casting out of a spirit of divination from a damsel gained the hostility of her owners, who having accused Paul and Silas had them thrown into prison. At midnight, while the prisoners prayed and sang psalms, there was a great earthquake. The terrified jailor was converted and baptized with all his house. The release of the two followed the next morning. There were later visits to Philippi. From the tone of the letter, the group in this Macedonian city seems

to have been one of the apostle's greatest satisfactions. More than once it had manifested its devotion by sending gifts of money. Paul, in his turn, felt that he could accept these gifts without danger of being misunderstood. It is the receipt of another gift sent during his imprisonment that is the occasion for his present writing.

The Epistle contains little or no controversial matter. The tone is affectionate; indeed, the letter has been called a "love letter." It certainly does breathe a spirit of love and joy. The Apostle prays that their love may abound yet more and more in knowledge and all judgment. He urges them to fulfill his joy, having the same love, being of one accord, of one mind. They are to do all things without murmurings and disputings, being blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation among whom they shine as lights in the world; holding forth the word of life; that he may rejoice in the day of Christ that he has not run in vain. Even if he be offered upon the sacrifice and service of their faith, he joys and rejoices with them all. For the same cause they are to joy and rejoice with him. Finally, he tells them that they are to rejoice in the Lord alway; and again he says, rejoice.

Very interesting are the personal items. He is sending Timothy to them shortly. He has no man likeminded who will care for them. Like a son with the father, he has served Paul in the Gospel. He also is sending Epaphroditus, a messenger of their own, who had been very useful to him; but who, having fallen ill, became very homesick.

The Epistle to the Philippians has some amazingly beautiful passages. "For me to live is Christ, and to die is

gain." "Work out your own salvation with fear and trembling. For it is God who worketh in you both to will and to do of his good pleasure." "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "I have learned, in whatsoever state I am, therewith to be content."

There is warning against Judaizers who might lead them astray. Paul, himself, with a record of strict adherence to the Law, feels that he can speak with confidence on this point.

The most interesting passage, doctrinally, in the Epistle, is 2:5–8, being one of the foundations for the doctrine of the Incarnation.

The Epistle throughout is an especially intimate and joyous one filled with affection for the loyal friends at Philippi. Our hearts warm to these people; they must have been kindly good souls.

QUOTATIONS

1:21	For to me to live is Christ, and to die is gain.
2:5	Let this mind be in you, which was also in Christ Jesus.
2:10–11	That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and

things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the father.

2:12c Work out your own salvation with fear and trembling.

PASSAGES

2:5–13 The Mind of Christ. 3:4–9 Sources of Peace.

THE EPISTLE TO THE COLOSSIANS

(*C.* 60 A.D.)

"The letter indicates a sensitiveness on the part of the Christians not only to oriental mysticism and theosophy, but also to the Judaism of the diaspora.... A letter like this, clear cut in its thought, teeming with ideas emanating from a unique religious experience, and admirably adjusted to known situations, bears on its face the mark of genuineness." James Everett Frame: Colossians, Encyclop. Brit., 14th ed., vol. 6.

Colossae, a not very important town of the Roman province of Asia, was situated some ninety miles inland from Ephesus, in the Valley of the Lycus river. About nine miles away was the much larger city of Laodicea. St. Paul seems never to have visited Colossae whose church was founded by Epaphras. The Phrygian inhabitants of this district had unquestionably worshipped the Great Mother, Cybele, whose mysteries were celebrated with elaborate rites. They also would have some familiarity with other mystery religions, especially those of Egypt and of Persia. Gnosticism, too, although not yet very highly developed, was beginning to appear. Epaphras has reported to Paul that the Christians of Colossae were being induced to combine his teachings with that of these other systems in a manner similar to certain sects of our own time. Technically, such persons are known as "syncretists" or "mixers."

We are not aware to just what particular form of teaching these Colossians were attracted. One feature of it, apparently, was the idea that God could not be approached directly by man, not even through Jesus Christ; but that there was a succession of mediators. This theory may have been derived from Jewish thought of the time. There seemed also to have been a tendency to exalt the Law, which had been given in part through these angelic mediators. The apostle, knowing well the mould in which their mind was cast, insists upon the uniqueness and completeness of Christ. He warns against those who through philosophy and vain deceit may spoil them. They are not to be beguiled into the worshipping of angels; nor are they to be subject to ordinances.

Interesting is the presentation again of the Christian teaching in terms of the mystery religions as well as of Gnosticism. The apostle is a minister to fulfil the word of God, even the "mystery" which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would "make known" what is the riches of the glory of this "mystery" among the Gentiles; which is Christ in them, the hope of glory. He wishes that their hearts might be knit together in love, and unto all riches of the full assurance of "understanding" to the acknowledgment of the "mystery" of God, and of the Father, and of Christ: in whom are hid all the treasures of "wisdom" and "knowledge." He prays that God would open to him a door of utterance to speak the "mystery" of Christ.

As we have seen in our discussion of Ephesians two theories are held with regard to passages like these. The

one is that Paul wishes to present his teaching in a language which the Colossians would understand. The other is that he saw much that was good in these other systems and felt that some of their methods of presentation might be used to advantage in the Christian teaching.

Illuminating as to the method in which these letters were used, is the final injunction: "And when this epistle is read among you, cause it to be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."

QUOTATIONS

2:21	Touch not; taste not; handle not.
3:2	Set your affection on things above, not on things on the earth.
3:20	Children, obey your parents in all things: for this is well pleasing unto the Lord.
3:21	Fathers, provoke not your children to anger, lest they be discouraged.
4:6	Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

PASSAGES

2:1–15 Exhortation to Constancy. 3:1–17 The Search for Things Above.

THE EPISTLES TO THE THESSALONIANS

(51–52 A.D.)

"It has more in common with the opening chapters of Acts than with Romans and Ephesians. The reason is, however, that Paul is writing for a community which had been only a short time in existence, and to which he had so far imparted only the more elementary truths of the Gospel. . . . The Epistle has a vital bearing on one of the great problems of early Christianity." E. F. Scott: The Literature of the New Testament.

FIRST EPISTLE

Paul first stepped on European soil at Philippi in Macedonia. After establishing a small church there, probably largely Gentile, he encountered opposition in consequence of which he moved on to Thessalonica, the modern Salonika. This was a great commercial and cultural center, rivaling Corinth, with a magnificent location at the head of the Thermaic gulf. Entering into the synagogue, he addressed the large company of Jews. Interest was aroused, especially among the devout Gentiles who had associated themselves with the synagogue. But, as usual, there were many who saw the danger to Judaism in the new doctrine. These persons were so unscrupulous as to stir up certain base fellows against the apostle and his companions. In the riot which followed, the strangers were not reached; but their host, Jason, was haled before the

rulers of the city and bound over to keep the peace. Paul and Silas prudently left the city by night, going on to the nearby Berea.

How long the visit to Thessalonica was, we are uncertain. Brief and cut short suddenly as it was, it could not have given the missionaries much time to establish their converts in the faith. Paul was fearful lest they might not remain true, lest they might not have fully grasped in detail the import of the new message. The apostle did not stay long at Berea; but leaving Timothy and Silas to continue the work, he went on his way to Athens. After a short period, Timothy joined him in the latter city. Whether the younger man had brought disquieting reports about Thessalonica or not, we do not know; but, as Paul expressed it, he thought it good to be left alone at Athens and sent Timothy to establish them and comfort them concerning their belief. Timothy rejoined Paul in Corinth, bringing with him so encouraging a report that the apostle at once wrote them this letter.

Of the five chapters, the first three are taken up with personal greetings and warm appreciation of their loyalty and steadfastness. In the fourth chapter we meet some of the problems needing solution. Not completely as yet had the new group shaken off the Greek laxity in morals. Paul sends a very definite call to cleanness and holiness. The Greek lack of unity is touched upon in an admonition regarding brotherly love. Another difficult problem seems to have arisen out of a misunderstanding. Paul, in connection with the resurrection, had apparently spoken of the early return of the Lord. These statements had been taken literally by some of the Thessalonians who inquired what

was to become of those of their number who died before this Second Coming. Paul comforts them with the assurance that all will be well and urges them to watch inasmuch as the day of the Lord cometh as a watch in the night. The book ends with a number of practical injunctions. There is a charge that the letter be read unto all the holy brethren, after which follows a grace.

QUOTATIONS

1:3b	Labour of love.
1:5c	As ye know what manner of men we were.
5:17	Pray without ceasing.
5:19	Quench not the Spirit.
5:21	Prove all things; hold fast that which is good.
5:22	Abstain from all appearance of evil.

PASSAGES

5:5–25 Divers Exhortations.

SECOND EPISTLE

(51 A.D.)

This seems to be a continuation of some of the topics begun in the First Epistle. Statements regarding the Second Coming had been taken so seriously by some members of the new Christian community that they had felt it useless to continue with their regular occupations. Others, doubtless, taking advantage of the situation were idle or unruly, even living off the industrious members.

Paul in no uncertain terms tells these lazy and disorderly

ones, as well as the busybodies, that those who would not work should not eat. The apostle himself when he was with them had not set such an example, but had toiled day and night that he might not be chargeable to any of them.

Of peculiar interest is the passage in Ch. 2:1–12, relating to the Second Coming. In Jewish apocalyptic literature, we find the view expressed that before the coming of the Messiah Satan would gather all his forces of evil together under a leader, the "Man of Sin" referred to in verse 3.

To those Thessalonians who were unduly excited about the imminence of the Second Coming, Paul points out that, although it may be expected in the near future, this massing of the powers of evil had not yet come about. They should, therefore, be steadfast and patient, trusting God, working in quietness and eating their own bread.

QUOTATIONS

2:15	Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.
3:1	Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified.
3:10	For even when we were with you, this we commanded you, that if any would not work, neither should he eat.
3:12b	With quietness they work, and eat their own bread.
3:13	But ye, brethren, be not weary in well doing.

PASSAGES

3:6–12 Lazy Christians not to be Encouraged.

THE PASTORAL EPISTLES

I AND II TIMOTHY AND TITUS

"'How people ought to bear themselves in the household of God' (I Timothy 3:15) is the general subject of all three, and special stress is laid upon the responsibilities of Christian ministers in the pastoral care of the Church. The epistles contain much personal information, especially II Timothy; but their common aim differentiates them from a semi-private letter like Philemon. In outlook, diction, and style, they stand by themselves in the New Testament canon." James Moffatt: Pastoral Epistles, Encyclop. Brit., 14th ed., vol. 17.

This group of three letters attributed to St. Paul presents one of the most difficult problems of New Testament scholarship. Without going into detail, we may state that many scholars, basing their opinions on differences in style, vocabulary, and content, feel that the Apostle did not write them in the form in which we have them; but that later redactors incorporated genuine and carefully treasured Pauline fragments in pastoral instructions addressed to the overseers of different churches. This reminds us of the methods employed by the editors of the Old Testament. A good deal of the material found in these so-called Pastoral Epistles resembles the catechetical instruction for converts preparing for baptism found in the ancient Greek "Didache."

To account for some of the Pauline material, it is almost

necessary to hold that the Apostle was liberated in Rome about 61 A.D., that he then probably visited Spain, afterwards returning to Asia Minor. Leaving Timothy in charge at Ephesus, he revisited Macedonia, from which place he wrote the nucleus of I Timothy. Next, he went to Crete, founding a church there and leaving Titus in charge. He then went back to Corinth where he wrote the Epistle to Titus, and finally returned to Rome, to meet his death in the Neronian persecution. The nucleus of II Timothy was written on the eve of martyrdom. All this cannot be proved; but certain traditions lend color to it. Clement of Rome, as we have seen, in the late first century mentions Paul's visit to the farthest bounds of the West, meaning probably Spain. A number of trustworthy authorities speak of Paul's martyrdom in Rome.

A word as to the recipients of these Epistles. Regarding Timothy we have a great number of references both in the Acts and in the Epistles. There is even a mention of him in Hebrews. We are thus able to gain a fairly complete idea of his life. He was the son of a Hellenistic father and a Hebrew mother, born in the vicinity of Lystra, in Lycaonia. Under the devout instruction of his mother Eunice and of his grandmother Lois, he knew the Scriptures from a child. With his mother Timothy became a Christian. Though reckoned a Jew, he had never been circumcised. As a concession to the Judaizing party, Paul had him conform to this requirement. Thereafter he accompanied the Apostle on most of his journeys. We find him at Philippi, Berea, Athens, Thessalonica, Corinth and Rome. He is entrusted with delicate missions. He is finally left in charge of the church at Ephesus, a very difficult

position for one so young, to handle the complex problems of that troublesome city. When Paul was awaiting death, he sent a touching request that this beloved disciple should come and pay him a last visit. From the numerous records, we know that Timothy was the most intimate and trusted follower of Paul, as close to him as a son, and that from the responsibilities laid upon him he must have been an unusually gifted and effective missionary.

About Titus there is not so much material. Curiously enough he is not mentioned in Acts. We meet him first in Galatians where, in company with Paul and Barnabas, he goes to Jerusalem on the occasion of the celebrated conference with Peter, James, and John, concerning the circumcision of the Gentiles. Titus is specifically called a Gentile, and it is to be noted, that in contrast to Timothy, he was not compelled to be circumcised. From his being spoken of in the letter to the Galatians, it may be assumed that he was known to them, having perhaps worked as a missionary in their district.

In 2 Corinthians 2:13, Paul speaks of his distress at not meeting Titus when he had crossed from Troas to Macedonia. Later in the same Epistle, Chapter 7, we find that he did finally meet him in Macedonia and that he brought the Apostle comforting news from the Corinthian church with which there had been serious trouble. Titus seems to have been a successful messenger to this disturbing group. He is now sent back to Corinth to take charge of a collection for the poor in Jerusalem. In the opening verses of the Epistle we learn that he had been placed in charge by Paul of the church in Crete. Whether Paul had founded that church or not, we do not know; but, as we have seen,

he evidently had visited it, perhaps between a first and second Roman imprisonment. The apostle speaks of expecting to spend the winter in Nicopolis where he desires Titus to visit him. There were several cities of this name. It may have been the one in Epirus. The final mention of Titus occurs at the end of 2 Timothy where he is spoken of as having gone to Dalmatia.

I TIMOTHY

("Fearing God")

This letter, we have indicated, is assumed to have been written to the young teacher at Ephesus. There are false philosophies to be combated. The Judaizing party, too, is there with its legalistic interest and its love of genealogies. Timothy is to recall his followers from vain jangling to charity and faith. He is to wage a good warfare, holding faith and a good conscience. Much of the Epistle is taken up with instructions regarding the behavior of various persons. Woman, with whom Paul is quite exacting, is to adorn herself modestly, not with braided hair, or gold, or pearls, or costly array; but with good works. He suffers not a woman to teach, nor to usurp authority over man, but to be in silence. Rules are laid down for the guidance of bishops, of deacons, and of the wives of each, as well as for elders and widows. The duties of servants are defined. Timothy himself is charged to follow after righteousness, godliness, faith, love, patience, meekness. He is to fight the good fight, to lay hold on eternal life. A final warning is sounded as to avoiding profane and vain babblings, and

oppositions of science falsely so called: which professing some have erred concerning the faith.

II TIMOTHY

Scholars have less difficulty in accepting this Epistle as in the main from the hand of Paul than in the case of I Timothy and Titus. The apostle is in prison again, this time without the hope of deliverance. The character of the letter is much more personal. There are practically no instructions regarding church or other discipline and there is little reference to false doctrine.

Timothy is exhorted to stir up the gift of God which is in him, to be loyal to the faith of the grandmother Lois and his mother Eunice. He is not to be ashamed of the testimony of Christ but is to be partaker of his afflictions. He is to be strong, to endure hardness as a good soldier of Jesus Christ, even to suffer. Paul enumerates the afflictions which came to him in his ministry. Now he is ready to be offered and the time of his departure is at hand. He has fought the good fight, he has finished the course. He has kept the faith. The crown of righteousness awaits him. Personal messages close the letter. Timothy is urged to come to him.

EPISTLE TO TITUS

(*Origin of name unknown*)

This letter, not long, consists mainly of practical advice. The Cretans among whom Titus is working have a bad reputation. Paul urges strict treatment.

After the customary greeting, the purpose of leaving Titus in Crete is stated. He is to set in order the things that are wanting and to ordain elders in every city. His duties are outlined. The elders must lead exemplary lives. They must also be trained in sound doctrine so as to stop the mouths of the unruly and vain talkers and the deceivers, especially the Judaizers. Instructions are given for the conduct of aged men and women, as well as for young men, women, and for servants. Especially are they all urged to be obedient to magistrates and to avoid brawling, malice, foolish questions, genealogies, and contentions. They should rather work righteousness and gentleness, exemplifying the love of God our Saviour toward man.

Titus must have been an efficient, reliable, and sane man. The apostle seems to have been able to depend on him completely. We do not, however, find for him in Paul the same deep affection which he exhibited towards Timothy. Perhaps he had a less attractive personality.

QUOTATIONS

First Timothy

1:15	This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.
1:19a	Holding faith and a good conscience.
2:2b	That we may lead a quiet and peaceable life.
2:11–13	Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was formed first, then Eve.
3:3b	Not greedy of filthy lucre.
4:2b	Having their conscience seared with a hot iron.

4:7a	But refuse profane and old wives' fables.
5:18c	The labourer is worthy of his reward.
6:6	But godliness with contentment is great gain.
6:7	For we brought nothing into this world, and it is certain we can carry nothing out.
6:10a	For the love of money is the root of all evil.
6:12a	Fight the good fight of faith.
6:17c	The living God, who giveth us richly all things to enjoy.
6:20–1	O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith.

PASSAGES

1:12–17 Paul's Thanksgiving. 2:9–15 Woman's Proper Place. 6:2c–16 Paul's Charge to Timothy.

QUOTATIONS

Second Timothy

1:7	For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
2:15	Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
2:19b	The Lord knoweth them that are his.
2:22a	Flee also youthful lusts.
2:23	But foolish and unlearned questions avoid, knowing that they do gender strifes.
3:15	And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
3:16a	All scripture is given by inspiration of God.

4:7 I have fought a good fight, I have finished my course, I have kept the faith.

PASSAGES

1:3–14 Paul charges Timothy to keep the Faith. 4:1–8 Paul's Farewell.

QUOTATIONS

Titus

1:15a Unto the pure all things are pure.

2:12b We should live soberly, righteously, and godly, in this present world.

2:14c A peculiar people, zealous of good works.

PASSAGES

1:7–9 Qualifications of a Bishop. 2:11–14 Qualifications of a Christian.

THE EPISTLE TO PHILEMON

("Loving") (*C.* 60 A.D.)

"A pearl of the most exquisite purity in the rich treasure of the New Testament." Sabatier.

This intimate letter throws light on another problem of the early Church. Onesimus, a runaway slave from Colossae, has come under the influence of Paul in the great metropolis. Although crucifixion is the usual punishment for such offenders, the Apostle persuades him to return to his master sending him back with Tychicus, who is the bearer of the Epistle to the Colossians. A special letter is added to this master Philemon. Confident that as a fellow-labourer in the Lord he will show mercy to the fugitive, he makes this charming appeal. In his position, the Apostle might be bold and order him to do the right thing; but he prefers to make the request as Paul the aged and a prisoner of Jesus Christ. He might have kept Onesimus in Rome with him; but he does not care to do this without knowing the master's mind. He pleads for the slave. Perhaps he had departed for a season that Philemon might receive him forever; but not now as a servant but as a brother beloved. So humbly and tenderly is the request urged, that we have no doubt as to the outcome. The spirit of Christ is being applied to this great problem of the ancient world.

Short as it is, this Epistle shows another side of the master mind of its author. Its kindliness, gentleness, true humanity exemplify the doctrine which he preached.

THE EPISTLE TO THE HEBREWS

(Not later than 70 A.D. Not earlier than 55–60 A.D.)

"It offers to us the sublime vision of a worship in which earth and heaven are united: men are bidden here and now to step through the veil that separates the two and enter into fellowship with the saints and angels. . . . As in the Apocalypse, a door is opened into heaven and a voice bids 'Come up hither.' 'Sursum corda' might well be taken as the motto of the epistle." S. C. Gayford: Hebrews.

The study of this epistle is fraught with many problems. We do not know its author, its date, its destination, the special conditions at which it seems to be aimed. The title, "To the Hebrews," was not a part of the original letter, but was added later, perhaps because of some current tradition, perhaps because the contents imply knowledge which only Hebrews would possess. The epistle is shot through, it is true, with passages from the Old Testament. That Paul did not write it, is established from considerations of style, vocabulary, and doctrine. It seems probable that the author was an Alexandrian Jew, perhaps of priestly family, highly educated, familiar with the philosophies of Plato and Philo, although not unduly influenced by them. His Greek is perhaps the most classical in the New Testament. Tertullian at the end of the second century ascribed the work to Barnabas. Other suggested authors have been Apollos, Philip the Evangelist, and, because of the excellent style, St. Luke.

No certain conclusion as to the destination can be gathered from the greetings or from the conclusion. The statement, "They of Italy salute you," makes it very likely that the letter was written from Rome.

Most of the scholars agree that it was written to Jews who had embraced Christianity but who were in danger of lapsing into some new form of religion which either resembled Judaism or had incorporated into it some of the ritualistic features of Judaism. It will be remembered that later Judaism laid greater emphasis upon the keeping of the Law than upon ritualistic observances. Some scholars hold that the group addressed was merely in danger of lapsing into indifference. They feel that the interpretations of the epistle are too often strained in order to uphold the theory mentioned above.

The author takes the greatest pains to show that the New Covenant is superior to the Old. The sufficiency of Christ, stressed in Colossians, is also emphasized here. He is presented as superior to the angels; greater than Moses, the founder of the Jewish Church; greater than Joshua, who had led the Hebrews into the Promised Land. The high-priesthood of Jesus is discussed. He is of the order of Melchisedec, an order superior even to that of Aaron. The sanctuary, with its offerings of blood, with its Law, was merely a shadow of good things to come, a prefiguring of the eternal verities. Having developed his argument logically and with great detail, the writer urges his readers to hold fast the profession of their faith without wavering, not to forsake the assembling of themselves together, as the manner of some is. If they sin wilfully after having received the knowledge of the truth, there remains a certain

fearful looking for judgment and fiery indignation. The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. Those addressed are called upon to endure some affliction which is evidently threatening them, and to stand fast. Yet a little while and he that shall come will come, and will not tarry.

Next follows the superb disquisition upon faith. The just shall live by faith. There is marshalled an array of the patriarchs and prophets, a great cloud of witnesses whose testimony and whose sufferings should lead those addressed to run with patience the race that is set before them, looking unto Jesus, the author and finisher of their faith.

The epistle ends with exhortations to loyalty even unto blood; to lift up the hands that bend down and to strengthen the feeble knees. In passages of splendor they are reminded of the place into which they have come, Mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Divers admonitions follow regarding brotherly love, chastity, strange doctrine, obedience to authority, one of the most beautiful of benedictions, a note about Timothy, who has been set at liberty, and a short grace.

Although the work ends as an epistle, it seems more like an oration. As we have said, the Greek is perhaps the finest in the New Testament. There are few books to which the King James translators have done greater justice. The

opening twelve verses are Miltonic in quality. Like the roll of a great organ prelude, they introduce the theme, the supremacy of Christ. Closely knit arguments are presented logically and consistently. The prose poetry, with passages of literary gorgeousness, continues throughout, reaching its climax in the eleventh chapter with its muster of the heroes of the faith.

QUOTATIONS

1:1	God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets.
1:7b	Who maketh his angels spirits, and his ministers a flame of fire.
1:14a	Are they not all ministering spirits?
2:3a	How shall we escape, if we neglect so great salvation?
2:18	For in that he himself hath suffered being tempted, he is able to succour them that are tempted.
4:9	There remaineth therefore a rest to the people of God.
4:12	For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
5:6b	Thou art a priest forever after the order of Melchisedec.
6:6b	Seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
9:4b	Wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.
10:25a	Not forsaking the assembling of ourselves together, as the manner of some is.

10:31	It is a fearful thing to fall into the hands of the living God.
11:4c	He being dead yet speaketh.
11:6a	But without faith it is impossible to please him.
11:10	For he looked for a city which hath foundations, whose builder and maker is God.
11:13c	They were strangers and pilgrims on the earth.
11:34b	Out of weakness were made strong.
12:1c	The sin which doth so easily beset us, and let us run with patience the race that is set before us.
12:6	For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
12:12	Wherefore lift up the hands which hang down, and the feeble knees.
12:23c	The spirits of just men made perfect.
13:2	Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
13:8	Jesus Christ the same yesterday, and to-day, and for ever.

PASSAGES

1:1–14 The Supremacy of the Son of God. 11:1–12:2 Heroes of the Faith.

THE EPISTLE OF ST. JAMES

(*Another form of* Jacob, *meaning* "Supplanter")
(Before 62 A. D. or *C.* 90–100 A.D.)

"The epistle of James is a noble ethical treatise. It is an earnest plea in the interest of practical daily religion.... James' teaching does not contradict that of Paul, but supplements it. Paul seeks a dynamic for character; James puts character to the test." Henry Martin Battenhouse: The Bible Unlocked.

Whether James, the apostle, was the author of this letter, is not decided; one school holds that he was, another that a much later writer of the end of the first century composed it. The name James was a common one. Whoever he was, the writer was evidently a Jew and a Christian. He does not call himself an apostle, as Peter does; but merely a "servant of God and of the Lord Jesus Christ," the same designation as we find at the opening of Jude, who calls himself, "the servant of Jesus Christ, and the brother of James."

Along with the first Gospel, this epistle forms a strong link to the Old Testament writings. It is obviously Wisdom literature in its character, although in style it much resembles the Greek popular tracts known as Diatribes. The sayings seem to be grouped topically under such heads as: "The origin of the evil and the good in us," "Respect of persons," "Faith and works," "The tongue," "Earthly wisdom and heavenly wisdom," "Worldly pleasures."

The work was intended evidently for Jewish Christians. There are not the references to scandalous moral conditions which we find in letters addressed to the Gentiles. Malice, hatred, pride, and all uncharitableness are condemned, faults into which the Jews were more prone to fall. Distinctly ethical in character, the epistle reflects the emphasis given by the Jewish Christians to the practical applications of their religion to everyday life.

We find sayings reminiscent of the Sermon on the Mount: "Count it all joy when ye fall into divers temptations"; "Let him ask of God . . . and it shall be given him"; "Be ye doers of the word and not hearers only"; "Can the fig tree, my brethren, bear olive berries? either a vine, figs?"; "Ye ask, and receive not"; "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there for a year, and buy and sell and get gain: whereas ye know not what shall be on the morrow"; "But above all things, my brethren, swear neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay." In passages such as these we seem to hear echoes of Jesus' words.

There are, also, many references to the Old Testament.

The Greek is excellent and has been given by the seventeenth century translators admirable literary form.

QUOTATIONS

1:8 A double minded man is unstable in all his ways.

1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1:20	For the wrath of man worketh not the righteousness of God.
1:22	But be ye doers of the word, and not hearers only.
1:27	Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.
2:20b	Faith without works is dead.
3:5b	Behold, how great a matter a little fire kindleth.
3:8	But the tongue can no man tame; it is an unruly evil, full of deadly poison.
4:7b	Resist the devil, and he will flee from you.
4:8a	Draw nigh to God, and he will draw nigh to you.
5:11b	Ye have heard of the patience of Job.
5:16	Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.
5:20	Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

PASSAGES

1:12–15 On Temptation. 1:17–27 The Source of Good. 2:14–26 Faith and Works. 3:1–12 The Tongue.

THE LIFE OF ST. PETER

("Rock")

Simon Peter was the son of Jonas. The word "Simon" means "hearer": "Peter" is the Greek translation of "Cephas" and means "Rock." Peter and his brother Andrew were partners of John and James, sons of Zebedee, in the fishing business on the Lake of Galilee. From the accounts given we may judge that they were people of some importance in Bethsaida. Peter's mother-in-law lived in Capernaum. Peter would have spoken Aramaic, would have written and read Hebrew, and would probably have had some familiarity with spoken Greek. Like Paul, in his later days, he employed a secretary.

Andrew and Peter were disciples of John the Baptist. Hearing their master's commendation of Jesus, they followed him to his dwelling-place. Later, by the Sea of Galilee, Jesus issued a definite call to the brothers, promising to make them fishers of men. Shortly after this, Peter's wife's mother was cured of a fever. Later the two were selected with ten others to become apostles. Peter heads the list of twelve given in three Gospels, being specifically called in Matthew, "the first." In character he seems to have been impetuous, at times even rash, making promises which he was not always ready to fulfil.

Peter it was who when Jesus came walking on the sea

to the terrified disciples in the storm-tossed boat resolved to test whether it was a spirit or no by asking him to bid him come unto him on the water. Told to come, he essayed to do so; but becoming afraid was about to sink when he was rescued by Jesus who reproached him for his lack of faith.

Nor must we forget the great confession of faith recorded in the famous passage which forms the basis for the historical "Doctrine of the Keys": "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

With James and John he was upon the mount of Transfiguration, and was the only one of the three whose words there are recorded. In the Garden of Gethsemane, these same three are taken aside by their Master to witness the Agony. Peter it is who is reproached for not having watched. When all the others forsook Jesus and fled, Peter followed afar off; but when questioned, denied any knowledge of Jesus, a disloyalty of which he later repented bitterly. Mary Magdalene and the other terrified women on the morning of the Resurrection were bidden by the angel to tell the disciples "and Peter" that the Lord was risen; and in the race to the tomb, Peter was the first to arrive. In the last chapter of John's Gospel, the one added later,

it is Peter who recognizes the risen Christ when there is a miraculous catch of fish. Shortly after, Jesus thrice asks him if he loves him and charges him to care for his flock, prophesying as well the manner of his death.

The second part of Peter's life is recorded in the Acts. He is the first of those mentioned as waiting in the upper room. He takes the initiative in the election by lot of Matthias to replace Judas Iscariot. When on the day of Pentecost the gift of tongues causes slanderers to mock and say that these men are full of new wine, Peter in a long speech makes them realize what has happened insomuch that they are pricked in their hearts and inquire of Peter and the rest of the apostles, "Men and brethren, what shall we do?" We next hear of Peter with John going up to the Temple where they heal the lame man at the gate Beautiful. They take occasion to preach to the wondering crowds thereby incurring the displeasure of the priests who have them put in prison. Ananias and Sapphira, keeping back part of the purchase money, fall dead at Peter's words. From another imprisonment they are delivered by an angel of the Lord. Although again forbidden to preach, they persist and are beaten. Peter rebukes Simon who wishes to buy with money the gift of the Holy Ghost. He restores to health the palsied Aeneas and to life the good woman Dorcas. He has the vision of the great sheet let down from heaven and containing all manner of beasts, clean and unclean, which he was bidden to eat. Rebuked for rejecting what God had cleansed, he recognizes that God is no respecter of persons and that salvation is for the Gentile as well as for the Jew. He, therefore, baptizes Cornelius the centurion; and while preaching to him and his house, he is

amazed to find the Holy Ghost falling upon the group, all of them Gentiles. Accused by the Judaizers, he defends his position. Peter is again imprisoned in the Herodian persecution; but is delivered by an angel. We next hear of him at the council held in Jerusalem concerning the circumcision of the Gentiles. Here he advocates a liberal position and in it is upheld by James. Later, however, we learn from Galatians, when he visits Antioch, he is rebuked by Paul for first eating with the Gentiles, but, after the arrival of some Judaizers from Jerusalem, refusing to do so.

After this Peter disappears from the scriptural record. Tradition states that he visited Corinth, Antioch, Rome, and Babylon, although by this last may be meant merely Rome. Most reliable tradition tells of his martyrdom in Rome during the Neronian persecution. At his own request, he is crucified with his head downward. It is generally believed that the Gospel of Mark is Peter's Gospel, taken from his lips by the evangelist.

THE FIRST EPISTLE GENERAL OF ST. PETER

"The primary purpose of the writer seems to have been to strengthen the courage of these Asian Christians who were faced with persecution, and to enjoin on them such conduct as would remove all excuse for the common confusion between Christianity and crime." P. Gardner-Smith: 1 Peter, Encyclop. Brit., 14th ed., vol. 17.

Some scholars have questioned the Petrine authorship of this epistle; but most of them feel that, in view of the unanimous acceptance of it by the early Church, it is Peter's, although probably translated into very fine and idiomatic Greek by a scribe, perhaps Silvanus.

The letter is addressed to a group of churches in Asia Minor situated in that portion where Paul had made his missionary journeys. The fact that no mention is made of Paul may indicate that he had already suffered martyrdom. These Christians, mostly Gentiles, are threatened with persecution. Nero, wishing to divert suspicion from himself for the burning of Rome, had accused the Christians of the deed, stirring up a general hostility against them. The object of the epistle was to strengthen these Christians and to urge them to be steadfast even though tried with fire. The reward which awaits them is an inheritance incorruptible and undefiled, and that fadeth not away. They are urged to love one another with pure heart fervently, to be

holy, as God is holy, to submit themselves to authority, whether of the king, of his governors, or, if servants, of their masters. Domestic relations are touched upon. Those addressed are to be compassionate, pitiful, courteous, guarding their lips from speaking guile, seeking peace, suffering, if need be, for righteousness sake. They should be ready always to give an answer to every man that asks a reason for the hope that is in them. As the end of all things is at hand, they should be sober and watch with prayer, exercising charity which shall cover a multitude of sins; using hospitality ungrudgingly. The elders are to feed the flock of God entrusted to them, not for filthy lucre, but without pride and with humility. They are to resist the devil, who as a roaring lion walketh about seeking whom he may devour.

The salutation of "the church that is at Babylon" has given rise to belief that St. Peter wrote from that city. The majority of scholars, judging from other early Christian writing, think that the name of that city is used as a symbol for Rome, as it is in the Book of Revelation. It was common for apocalyptic writers to use such disguises. This epistle is full of references to the Old Testament; but it does not exalt the Law.

QUOTATIONS

1:4	To an inheritance incorruptible, and undefiled, and that fadeth not away.
1:8c	Ye rejoice with joy unspeakable and full of glory.
1:12e	Which things the angels desire to look into.
1:22c	See that ye love one another with a pure heart fervently.

2.9c	That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.
2:15	For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.
2:24c	By whose stripes ye were healed.
2:25b	The Shepherd and Bishop of your souls.
3:7b	Giving honour unto the wife, as unto the weaker vessel.
3:10	For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.
3:15b	Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.
4:8	For charity shall cover a multitude of sins.
5:4b	A crown of glory that fadeth not away.
5:5c	God resisteth the proud, and giveth grace to the humble.
5:7	Casting all your care upon him; for he careth for you.
5:8b	Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

PASSAGES

1:3–16 Exhortation to Steadfastness. 3:10–17 The Lot of the Righteous. 5:2–11 Feeding God's Flock.

THE SECOND EPISTLE GENERAL OF ST. PETER

"It is a worthy valedictory of the aged apostle awaiting his martyrdom, and with its still valid warnings against internal dangers from false Christianity, it forms a suitable complement to the first epistle, which comforts the Christians amid external dangers from heathen and Jewish persecutors." Philip Schaff, History of the Christian Church.

The genuineness of this epistle was early doubted and it was one of the last books to be admitted into the Canon at the Council of Hippo in 393 A.D. There are few references to it in the first Patristic writings. The style is different from that of the First Epistle; although, of course, this might be due to a different scribe. It has borrowed a number of verses directly from Jude. Moreover, there is a reference in it to Paul's epistles which seem to be known as a group, something which could hardly have occurred in Peter's time. The truth may be that this epistle was written much later in the spirit of Peter and that it incorporated certain fragments of the Apostle's writing in the same way as was done with the Pauline Pastoral Epistles.

The letter is a serious warning to Christians to hold fast to the cardinal virtues so as to make their calling and election sure. They are told that their teachers have not followed cunningly devised fables, but have spoken as eyewitnesses. Scripture is not of private interpretation; but holy men of old spake as they were moved by the Holy

Ghost. There seem to be references to some forms of Gnosticism in warnings against teachers whose false doctrines lead to immoralities. The Second Coming is confidently expected; but will be followed by new heavens and a new earth wherein dwelleth righteousness. Paul's epistles are mentioned, as we have said, and are characterized as containing things hard to be understood, things which the unlearned and unstable wrest unto their own destruction. Finally, the readers are urged to be steadfast and to grow in grace.

QUOTATIONS

1:10a	Wherefore the rather, brethren, give diligence to make your calling and election sure.
1:16a	For we have not followed cunningly devised fables.
1:19c	A light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.
1:20–1	Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
2:12a	Natural brute beasts.
3:13b	New heavens and a new earth, wherein dwelleth righteousness.

PASSAGES

1:1–11 Exhortation to make Calling and Election sure.

THE EPISTLES OF JOHN

THE FIRST GENERAL EPISTLE OF JOHN

(*C.* 100 A.D.)

"I John is not a letter, lacking the customary address and salutation at beginning and end, but is probably a homily or short sermon written to be sent around to the various churches, in order to strengthen their faith, and to counteract heretical and hostile teachings which were likely to affect them." J. H. Penniman: A Book about the English Bible.

This composition has been called a letter, although it has no salutation nor greeting at the beginning or end. In many respects it is, as Moffatt says, a series of meditations. From the fact that Polycarp quotes from it in 117 A.D. and from other internal evidence, its date is assumed to be about the beginning of the second century. In style, vocabulary, grammar, idiom, and thought, it so closely resembles the Fourth Gospel that the same authorship may almost with certainty be affirmed. Various views are held regarding its relation to the Gospel. Some scholars think that this First Epistle was intended as an introduction to it: some that it was written as a postscript. One thing seems certain: the author of each endeavors to establish the same truths and to combat the same heresies.

Much of the Gospel is directed against that form of Gnosticism professed by Cerinthus which denied that Jesus Christ had come in the flesh, which considered that it had

a more spiritual approach to God, and showed a tendency to exclusiveness as well as a disregard for moral and other conventions. The similarity to the Gospel can be seen at the outset and traced everywhere. Three main thoughts can be recognized. First, the condemnation of those who hold these Gnostic views of Christ: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son." "Try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God." Second, a vital test of possession of the spirit of God is love of the brethren instead of the exclusiveness that was manifest among some of the Gnostics: "If a man say, I love God, and hateth his brother, he is a liar." Again: "We know that we have passed from death unto life because we love the brethren." The third main thought is that conduct is a sure test of union with God: "And hereby we do know that we know him, if we keep his commandments." Also: "He that committeth sin is of the devil . . . whosoever is born of God doth not commit sin."

Whether the writer addresses a single group of individuals or a group of churches, thought to be at Ephesus or in Asia Minor, we do not know. The message, however, is clear. It is a warning against the exaggerated claims of a peculiar knowledge of God. If they cannot pass the above tests, it is plain that the assumed knowledge is false and that those professing it are not of God, but of the devil.

Not only does the language closely resemble that of the Gospel; but many of the thoughts are common. There seems to be no definite arrangement in the epistle. It is

rather the thoughtful effort of a pastor to apply the teachings which he has set forth in the Gospel to the everyday problems of his flock.

THE SECOND EPISTLE OF JOHN

Even this little letter has its problems. That of the authorship has been already mentioned. Another question is whether "the elect lady," to whom it is addressed was a lady or a church. In favor of the latter view, scholars quote the not entirely convincing passage from 1 Peter 5:13 which speaks of "the church that is at Babylon, elected together with you."

No matter which view is correct, the message is plain. The new commandment of love is stressed, as is the ethical injunction of "the walking after his commandments." There is another warning against Gnosticism: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." Such deceivers, who evidently traveled about as did the apostles, are not to be received into the houses of the faithful. Five out of thirteen verses are taken up with salutations and greetings.

THE THIRD EPISTLE OF JOHN

The problem of authorship is combined with that of the other Johannine Epistles. The person addressed is a specific individual, Gaius, who is first commended, then warned against a certain Diotrephes "who loveth to have the preeminence" and seems to have acted in a way unbecoming a Christian in not receiving the traveling brethren.

Gnosticism may be hinted at in the verse: "Beloved, fol-

low not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

The letter gives a little glimpse into some of the difficulties existing in the early Church, difficulties identical with some of those facing it at present.

QUOTATIONS

First John

1:5b	God is light, and in him is no darkness at all.
2:14b	I have written unto you, young men, because ye are strong.
2:15a	Love not the world, neither the things that are in the world.
2:16b	The lust of the flesh, and the lust of the eyes, and the pride of life.
2:17	And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.
3:14a	We know that we have passed from death unto life, because we love the brethren.
4:18a	There is no fear in love; but perfect love casteth out fear.
4:20–1	If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.
5:4b	This is the victory that overcometh the world, even our faith.

BEST KNOWN PASSAGES

2:8–17 The New Commandment. 4:1–21 Love, the Test of Truth.

THE GENERAL EPISTLE OF JUDE (Judah)

"He has at his command a large stock of stately, sonorous, sometimes poetical words which prove him to have been a man of some culture, and, as it would seem, not without acquaintance with Greek writers." F. H. Chase.

The author calls himself "the servant of Jesus Christ, and brother of James." From verse 17, it seems that he was not Judas, son of James, sometimes called Thaddeus, one of the Twelve Apostles; but probably one of those styled "the brethren of the Lord," hence the brother of the James who presided over the conference at Jerusalem concerning the circumcision of the Gentiles.

The epistle, short though it is, is a solemn warning against certain false teachers, who by professing a kind of Gnosticism, were undermining Christian morality. Jude might have presented his material more logically; but he is so tremendously in earnest, using illustration after illustration to emphasize the wickedness of these teachers, that the letter leaves a definite unified impression. "The Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The foregoing passage gives the spirit of Jude's scorching message.

10 But these speake euill of those things, which they know not: but what they knowe naturally, as brute beastes, in those things they corrupt themselues.

11 Woe vnto them, for they haue gone in the way of Kain, and ranne greedily after the errour of Balaam, for reward, and perished in the gainsaying of Core.

12 These are spottes in your feasts of charitie, when they feast with you, feeding themselues without feare: cloudes they are without water, caried about of winds, trees whose fruit withereth, without fruit, twise dead, plucked vp by the rootes.

13 Raging waues of the sea, foming out their owne shame, wandring starres, to whom is reserued the blacknesse of darkenesse for euer.

14 And Enoch also, the seuenth from Adam, prophesied of these, saying, Behold, the Lord commeth with ten thousands of his Saints,

15 To execute iudgement vpon all, and to conuince all that are vngodly among them, of all their vngodly deeds which they haue vngodly committed, and of all their hard speaches, which vngodly sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes, and their mouth speaketh great swelling wordes, hauing mens persons in admiration because of aduantage.

17 But beloued, remember yee the words, which were spoken before of the Apostles of our Lord Iesus Christ:

18 How that they tolde you there should be mockers in the last time, who should walke after their own vngodly lustes.

19 These be they who separate themselues, sensuall, hauing not the spirit.

20 But yee beloued, building vp your selues on your most holy faith, praying in the holy Ghost,

21 Keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ vnto eternall life.

22 And of some haue compassion, making a difference:

23 And others saue with feare, pulling them out of the fire: hating euen the garment spotted by the flesh.

24 Now vnto him that is able to keepe you from falling, and to present you faultlesse before the presence of his glory with exceeding ioy,

25 To the onely wise God our Sauiour, be glory and maiestie, dominion and power, now and euer. Amen.

THE

LAST PAGE OF JUDE, SHOWING COLOPHON, FROM KING JAMES' VERSION OF THE BIBLE (1611)

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A beautiful benediction closes the fiery Epistle.

QUOTATIONS

1:6a	The angels which kept not their first estate.
1:13b	Wandering stars, to whom is reserved the blackness of darkness forever.
1:24–5	Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

¶THE REVELATION of S. Iohn the Diuine.

CHAP. I.

4 Iohn writeth his reuelation to the seuen Churches of Asia, signified by the seuen golden Candlestickes. 7 The comming of Christ. 14 His glorious power and maiestie.

THE Reuelation of Iesus Christ, which GOD gaue vnto him, to shewe vnto his seruants things which must shortly come to passe, and he sent and signified it by his Angel vnto his seruant Iohn,

2 Who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed is hee that readeth, and they that heare the wordes of this prophesie, and keepe those things which are written therein: for the time is at hand.

4 Iohn to the seuen Churches in Asia. Grace be vnto you, & peace, from him *which is, and which was, and which is to come, and from the seuen spirits which are before his throne:

5 And from Iesus Christ, who is the faithfull witnesse, and the *first begotten of the dead, and the Prince of the kings of the earth: vnto him that loued vs, *and washed vs from our sinnes in his owne blood,

6 And hath *made vs Kings and Priests vnto God and his Father: to him be glory and dominion for euer and euer, Amen.

7 *Behold he commeth with clouds, and euery eye shal see him, and they also which pearced him: and all kinreds of the earth shall waile because of him: euen so. Amen.

*Exo.3.14.

*1.Cor.15. 21. coloss. 1.18.

*Heb.9.14

*1.Pet.2.5

*Matt. 24. 30.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I Iohn, who also am your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile that is called Patmos, for the word of God, and for the testimonie of Iesus Christ.

10 I was in the spirit on the Lords day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and Philadelphia, and vnto Laodicea.

12 And I turned to see the voice that spake with mee. And being turned, I sawe seuen golden Candlesticks,

13 And in the midst of the seuen candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the foot, and gurt about the paps with a golden girdle.

14 His head, and his haires were white like wooll, as white as snow, and his eyes were as a flame of fire,

15 And his feet like vnto fine brasse, as if they burned in a furnace: and his voice as the sound of many waters.

16 And hee had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword: and his countenance was as the Sunne shineth in his strength.

17 And when I sawe him, I fell at his feete as dead: and hee laid his right hand vpon me, saying vnto mee, Feare not, *I am the first, and the last.

18 I am hee that liueth, and was dead: and behold, I am aliue for euermore,

*Esay. 41. 4. and 44.6

FIRST PAGE OF REVELATION FROM KING JAMES' VERSION OF THE BIBLE (1611)

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THE REVELATION OF ST. JOHN THE DIVINE

(*C.* 95 A.D.)

"The Revelation is to be described as a rhapsody. Rhapsodies exhibit the fusion of all literary forms together, now one form predominating, now another.... This final outpouring of prophecy is one that gathers symbolism from all over the field of Biblical literature in order to illuminate the thought which is conceived as making that literature a single unity." Richard Green Moulton: Modern Reader's Bible.

This book is the only example in the New Testament of the Apocalypse, a type of literature which became very popular in the post-exilic times, especially when the Jews realized that their national hopes were doomed to disappointment. The prophets had believed that God, working through man, could right the wrong: the apocalyptic writers, having given up hope, conceived of a divine intervention. The apocalypses usually appeared in times of persecution to encourage those addressed to remain steadfast, even unto death. In the Old Testament, it will be recalled, the Book of Daniel is the outstanding example, written at the time of the attempt made by Antiochus Epiphanes to replace the Jewish religion by the Greek.

Scholars for the most part agree that Revelation was written at the time of the persecution of the Christians by Domitian, that is, about the year 95 A.D. The book is addressed to the Christians of Asia Minor, a portion of the Empire where there had been a concentration of the Em-

peror-worship priesthood in an effort to hold this very important commercial district loyal. One suspected of being a Christian was required to burn a few grains of incense before a statue of the Emperor, thereby offering him divine honors. This no loyal Christian would do. As to refuse was reckoned treason, martyrdom usually followed immediately. It was to strengthen those subjected to this trial that the Book of Revelation is thought to have been written.

Just who the author was, is not determined. Earlier scholars held that it was written by John, the son of Zebedee: later ones, by John the Presbyter or Elder. The problem, too complex to discuss here, has been touched on elsewhere. Recently there has been a disposition among some very good authorities to revert to the older view.

In order to understand the plan of Revelation, we must recall that the previous apocalypses reflect the belief that the coming of the promised deliverer would be preceded by great tribulation for the faithful and by the temporary triumph of the forces of evil under the leadership of the Man of Sin, the Son of Perdition, spoken of in 2 Thessalonians, Chapter 2. The author, an exile on the isle of Patmos, musing on the persecution, has a vision of a tremendous conflict between the forces of good and evil. Saturated with Old Testament lore, he sees passing through his mind a vast procession of figures drawn from these Holy Scriptures and symbolizing the things which had been, which were, and which shortly were to come to pass. From Jeremiah come the four forms of judgment: Death, the Sword, Famine, Captivity, familiar to us as the Four Horsemen of the Apocalypse; the beasts coming out of

the sea; the doom of Babylon; the cups or vials of wrath; the Wormwood. From Ezekiel, the four living creatures round about the radiant throne; the withholding of judgment till the righteous are marked on their foreheads; the fire from the altar cast on the earth as the beginning of judgment; the book eaten up, sweet in the mouth and bitter in the belly; the measuring reed; Gog and Magog; the river of the water of life with leaves for the healing of the nations. From Isaiah, the sealed book; the root of David; the slain lamb; the fleeing for fear to the holes of the rocks and the caves of the earth; those neither hungering nor thirsting any more; Lucifer fallen from heaven; the sign of the woman with child. From Daniel, the Ancient of Days, with garment white as snow, the hair of his head like pure wool, with thousand thousands ministering unto him and ten thousand times ten thousand standing before him, with the judgment set, the books opened, and the deliverance of everyone whose name was written in the book; the sealed book. From Zechariah come the seven spirits before the throne; the man riding upon a red horse; the two olive trees and the two candlesticks. From Joel, the darkened sun; the smoke and the locusts like unto horses; the trumpets of doom; the sickle and the vintage and the winepress. There are echoes from the prophets everywhere throughout the book.

From a great number of plans suggested for the book, we might select the following:

1. A superscription and prologue consisting of general greetings and seven letters to seven churches in Asia. (Ch. 1–3.)
2. Seven visions, interspersed with episodes.
   a. Vision of the Seven Seals. (Ch. 4:1–8:1.)

i. First Episode—The Four Angels sealing the servants of God. (Ch. 7:1–8.)
ii. Second Episode—The great multitude of the Redeemed. (Ch. 7:8–17.)

b. Vision of the Seven Trumpets. (Ch. 8:2–11:18.)
i. First Episode—The Strong Angel with the Book. (Ch. 10:1–11.)
ii. Second Episode—The Prophecy of the Two Witnesses. (Ch. 11:1–14.)

c. The vision of the Woman clothed with the sun; the War in heaven against the Dragon; the Lamb worshipped on Mount Sion. (Ch. 11:19–16:17.)
d. The Vision of the Seven Vials. (Ch. 15:1–16:17.)
e. The Vision of the Fall of the Woman arrayed in Purple and Scarlet (Ch. 16:18-19:10.)
f. Visions of Judgment; Destruction of the Beast and the False Prophet; the Binding of Satan. (Ch. 19:11–20:10.)
g. The Vision of the Great White Throne; the Heavenly Jerusalem; the River of the Water of Life. (Ch. 20:10–22:6.)

3. Epilogue. (Ch. 22:7–21.)

Such a division as the above is really arbitrary. One must regard the greater portion of the book for what it really is, namely, a series of visions concerning things which have recently taken, are taking, or are about to take place. It must be remembered, too, that many of the things probably did not take place as the writer expected they would. The dreamlike character of Revelation must be insisted upon. There are inconsistencies, one vision passing into another; there are repetitions; many things are unreasonable and have no explanation—as in dreams. Regarded in this light, the literary quality of the Apocalypse becomes evident. Intense, enthusiastic, tremendously ear-

nest, the author paints his word pictures introducing ancient prophetic and apocalyptic imagery.

There have been many efforts to interpret the symbolism. Some of it is evident. Sacred numbers are found, especially "7," which is a combination of "3," representing heaven, and "4", earth. There are seven churches, seals, vials, stars, spirits of God. The number "12" lends itself to multiples. "Satan's throne" at Pergamum was the famous altar now in a Berlin museum. The city on the seven hills in Chapter 17, is, of course, Rome. The Beast in Chapter 5, who was, and is not, but will be the eighth, is Domitian, who was thought to be Nero come back to life.

A German scholar, Franz Boll, recently has argued with much probability that the author was familiar with the Graeco-Roman astrology. Boll considers that the references in Chapter 6:9–11 apply to the constellation "Ara," "the Altar," which is located in the Milky Way. According to the Stoics, the Milky Way was the abode of the pious souls. Boll also finds in the Woman clothed with the Sun (Chapter 12) the constellation Virgo which stands above Hydra, the Dragon. In Alexandria, these constellations represented the goddess Isis with her son Horus, and Hydra the Nile crocodile. In Revelation the dragon makes war on the Woman and tries to drown her with a flood; but the earth helps the Woman by swallowing the flood. This Boll explains as the Egyptian earth swallowing up the Nile flood.

In Revelation there is pictured a heavenly birth of the Messiah with Satan trying to destroy him; also a death, in the Lamb slain before the foundation of the world. Of these events, the earthly ones are reflections. All this is reminiscent of Platonic philosophy.

The number of the Beast, "666," has given rise to much speculation. One generally accepted explanation is that it represents the words "Nero Caesar" as the Hebrew letters of that name make this number. The second Beast is thought to be the native priesthood of the emperor worship. The "mark of the Beast" is the brand of pollution coming from worship of the emperor.

In kaleidoscopic fashion the scenes of this great pageant follow one another, with here and there passages of rare beauty. After the Prologue, the vision proper begins. The throne of God rises out of the calm of eternity with the four and twenty elders and four living creatures perpetually repeating the Trisagion. Then on the vast canvases are painted pictures of the struggle, the climax being reached in the supreme revelation after the seventh angel has sounded:

"There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

Babylon falls; Satan is bound; the struggle is over. The vision beatific ends with the descent of the new heaven and new earth, the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Then the immortal realization of human aspiration is found in the final description of the glory of that city and of the pure river of water of life with the tree of life.

"The tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

QUOTATIONS

1:4b	Which is, and which was, and which is to come.
1:8a	I am Alpha and Omega, the beginning and the ending, saith the Lord.
1:10a	I was in the spirit on the Lord's day.
1:15b	His voice as the sound of many waters.
2:4	Nevertheless I have somewhat against thee, because thou hast left thy first love.
2:9d	The synagogue of Satan.
2:10d	Be thou faithful unto death, and I will give thee a crown of life.
2:11a	He that hath an ear, let him hear what the Spirit saith unto the churches.
2:13a	I know thy works, and where thou dwellest, even where Satan's seat is.
3:15a	I know thy works, that thou art neither cold nor hot.
3:20a	Behold, I stand at the door, and knock.
4:8c	Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.
5:11c	Ten thousand times ten thousand.
7:14b	These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.
7:17c	God shall wipe away all tears from their eyes.
9:6	And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.
10:6d	That there should be time no longer.
11:15	And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord,

and of his Christ; and he shall reign for ever and ever.

12:5b To rule all nations with a rod of iron.

12:7a And there was war in heaven.

13:10b He that killeth with the sword must be killed with the sword.

14:2c–3a And I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne.

12:6b Having the everlasting gospel to preach unto them that dwell on the earth.

14:13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

15:3a And they sing the song of Moses, the servant of God, and the song of the Lamb.

16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17:4 And the woman was arrayed in purple and scarlet colour.

17:8b The bottomless pit.

17:14b For he is Lord of lords, and King of kings.

19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.

20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

20:4 ... them ... which had not worshipped the beast ... neither received his mark upon their foreheads, or in their hands.

20:11 And I saw a great white throne, and him that sat on it.

21:25b For there shall be no night there.

PASSAGES

1:10–20 John's Vision. 4:1–11 Before the Throne of God. 6:1–8 The Four Horses of the Apocalypse. 7:9–17 The Throng of the Redeemed. 21:1–22:5 The New Jerusalem.

APPENDIX I

CHRONOLOGY

5000 B.C.	Kingdoms of Upper and Lower Egypt
4236	Invention of calendar year in Egypt—earliest dated event in human history
4000	Advent of highland Sumerians on Fertile Crescent
c. 3000	Founding of Assur
	Phoenicians settle on northern Palestinian coast
c. 2900–2500	Flourishing of Sumerian city kingdoms
2885	Great Pyramid of Gizeh
c. 2500–2300	Sargon I and first Semitic triumph
c. 2300	United States of Sumer and Akkad
c. 2200	Amorites enter Palestine
c. 2050–1750	Establishment of Amorites in Babylonia
1948–1905	Hammurabi
c. 1750	Highland Kassites conquer Babylonia
	Hyksos conquer Pharaohs of the Feudal Age
	Canaanites enter Palestine
c. 1600	Mitanni expel Arameans and Hebrews from middle Euphrates in southwestern direction
1580	Ahmose I begins expulsion of Hyksos from Egypt
c. 1550	Hebrews and Arameans enter Palestine
	Abraham in first recorded military exploit of Hebrews—defeats Hittite Tidal I and allied kings (Gen. 14:1–11)
c. 1500	Flourishing of Hittite empire
1411–1359	Shupiluliuma, Hittite monarch

1380–1362	Ikhnaton (Amenhotep IV)	
	Joseph	
	Amarna Letters	
1350	Death of Tutankhamen	
1300–1233	Rameses II	
1292–1225	Moses	
	Exodus	
1281	Hattushilish III ascends Hittite throne	
c. 1200	Collapse of Hittite and Egyptian empires	
c. 1150	Entrance of Philistines into Palestine	
	Joshua	
c. 1150–1050	Period of the Judges	
c. 1050	Samuel	
c. 1050–1010	Saul	
1017–977	David	
977–937	Solomon	
937	Division of the Monarchy	
	Israel	*Judah*
937	Jeroboam I	Rehoboam
		Invasion of Shishak
920		Abijah
917		Asa
915	Nadab	
914	Baasha	
900	Elah	
899	Zimri	
887	Omri	
	Foundation of Samaria	
876		Jehoshaphat
875	Ahab	
	Elijah	
853		
853	Ahaziah	"J"
852	Joram	
851		Jehoram
843	Elisha	Ahaziah

	Israel (Cont'd)	*Judah* (Cont'd)
842	Jehu	Athaliah
	Israel pays tribute to Assyria	
836		Joash
815	Jehoahaz	
798	Joash	
796		Amaziah
789		Azariah (Uzziah)
782	Jeroboam II	
750	"E"	Amos
741	Zechariah (Shallum)	
740	Hosea	
	Menahem	
739		Jotham
738	Tribute paid to Assyria	
736	Pekahiah	Ahaz
734	Alliance with Syria against Judah	
	Invasion of Tiglath-Pileser IV	
732	Fall of Damascus	
730		Isaiah I
729	Hosea	
722	Fall of Samaria	Micah
	Judah	
720	Hezekiah	
701	Invasion of Sennacherib	
692–641	Manasseh	
	"J–E"; "D"	
641	Amon	
639–608	Josiah	
	Jeremiah	
628	Scythian invasion of Palestine	
	Zephaniah	
c. 612	Nahum—Fall of Nineveh	
	Habakkuk	

	608	Battle of Megiddo—Death of Josiah
	608	Jehoahaz
		Jehoiakim
	605	Battle of Carchemish
		Nebuchadnezzar
	586	Fall of Jerusalem—Beginning of the Captivity
		Ezekiel
c.	575	Obadiah
		Lamentations
c.	550	"J–E–D"
c.	540	Isaiah II
	538–530	Cyrus
		Fall of Babylon
		End of Captivity
	530	Cambyses
	522–486	Darius I
	520	Haggai and Zechariah I
	516	Dedication of Second Temple
	490	Battle of Marathon
	486–465	Xerxes I (Ahasuerus)
	480	Battle of Salamis
	450	Malachi
		"P"
		Isaiah III
	444	Nehemiah
	400	Ezra's reform
		Ruth
		Jonah
	333	Alexander the Great
		Zechariah II
c.	300?	Job
		Joel
c.	300?	Song of Solomon
		Chronicles, Ezra, Nehemiah
c.	250	Proverbs
		Esther

c.	200	Ecclesiastes
		Ecclesiasticus
	175	Antiochus Epiphanes
	168	Desecration of the Temple
		Daniel
	167	Maccabean revolt
	165	Rededication of the Temple
c.	135	I Maccabees
c.	125	Rise of the Pharisees
c.	100	Book of Psalms put in final form
		II Maccabees
c.	70	Rise of Herodian dynasty
	63	Judea subject to Rome
	37–4	Herod the Great
	31 B.C.–14 A.D.	Augustus
	6 (or 4) B.C.	Birth of Christ
	26–36 A.D.	Pontius Pilate
	27 (or 29) A.D.	Baptism of Christ
	29 (or 31) A.D.	The Crucifixion
	34	Martyrdom of Stephen
	35	Conversion of St. Paul
	41–54	Claudius
	44	Martyrdom of St. James
	47–49	Paul's First Missionary Journey
	49–52	Paul's Second Missionary Journey
	52–56	Paul's Third Missionary Journey
		Paul's arrest at Jerusalem
	64	Neronian persecution
	70	Destruction of Jerusalem by Titus
	85–95	Domitian's persecution
		Revelation
c.	90	First Council of Jamnia
c.	118	Second Council of Jamnia—Final fixing of the Canon of the Old Testament
	135	Revolt of Jews under Domitian

APPENDIX II

MEASUREMENTS OF TIME, LENGTH, CAPACITY, WEIGHT, MONEY

Time

Day—from sunset to sunset—Night divided into four watches —Except for Sabbath—No special names for the days, e.g. "In the seventh month and the one and twentieth day of the month," Hag. 2:1.

Week—from Sunday to Sabbath (Saturday).

Months—year began about April with Abib or Nisan; Zif; Sivan; Thammuz; Ab; Elul; Tishri or Ethanim; Bul; Chisleu; Tebeth; Shebat; Adar.

Length

Cubit (the forearm) basis of length—about 1 foot 7 inches.

Span—about 8 inches.

Day's Journey—30 miles.

Sabbath Day's Journey—six-tenths of a mile.

Capacity

Lôg (dry measure) equal to contents of six hens' eggs or 6000 grains weight of water or 0.69 pints; (liquid measure) 0.81 pints.

Other measures, multiples of these, were the Cab; Omer; Hin; Seah; Ephah; Kor.

Weight

Light Shekel—160 grains—worth 28 cents.

Heavy Shekel—320 grains—worth 56 cents.
Silver Talent—worth $1,660.00.
Gold Talent—worth $56,900.00.
Piece of Money (Luke 17:27)—a stater—worth c. 51 cents.
Piece of Silver (Matt. 26:15)—argurion—same value as above.
Piece of Silver (Luke 15:8) worth about 14 cents.
Penny—same value as above.
Farthing—worth about 1 cent.
Mite—worth a quarter of a cent.

APPENDIX III

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(This is not a scholars' bibliography, but a list of books recommended for the general student of the Bible as literature.)

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